CATHOLIC WORSHIP

THE SACRAMENTS

ORIGIN AND FESTIVALS

OF THE CHURCH

Catholic Worship.

The Sacraments, Ceremonies, and Festivals of the Church

EXPLAINED IN QUESTIONS AND ANSWERS.

By Rev. O. GISLER.

Translated from the German

BY

REV. RICHARD BRENNAN, LL.D.

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INTRODUCTION.

1. What do you mean by Catholic worship?

By Catholic worship we mean those acts of devotion by which the Church manifests the reverence due to God, and through which He is pleased in return to bestow His blessings on mankind.

The Latin word "cultus" has this same meaning.

2. Who ordained this worship?

Catholic worship is God's own work; and Jesus Christ Himself gave it permanent existence, and commissioned the Church to develop and administer it.

3. In what does Catholic worship consist?

It consists:

1. In the Holy Sacrifice of the Mass, as the unbloody renewal of Christ's sacrifice on the cross.

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2. In the promulgation of the Word of God.

3. In the administration of the sacraments.

4. In the prayers and blessings of the Church.

4. What means does the Church use for the celebration of her worship?

She makes use:

1. Of speech.
2. Of visible acts.
3. Of numerous symbols.

The visible acts and symbols which the Church has ordained for the celebration of her worship are also called ceremonies.

5. Why has the Church ordained these ceremonies?

She has ordained them in order that we may more easily lift up our hearts to God and the contemplation of heavenly things.

6. How do the ceremonies help us to raise our minds to God and heavenly things?

They help us: 1. By making the worship of the Church impressive and solemn, thereby fixing our attention,

and directing it from things of this earth to God. 2. By placing before us visible symbols of invisible mysteries, thus enabling us more easily to reflect and meditate upon them.

7. Are not these ceremonies idle observances?

By no means, since: 1. God Himself in the Old Law prescribed for the Jews many ceremonies, with heavy penalties for their non-observance. 2. Christ Our Lord made use of various ceremonies. 3. Ceremonies were instituted by Christ Himself.

8 But should we not worship God in truth and spirit?

By all means; and for that end the Church wishes us not only to be present at her ceremonies, but also to fully understand their sense and meaning, and accompany them with prayers and pious thoughts.

9. Have all the ceremonies of the Church a peculiar sense and meaning?

Certainly. Every ceremony which the Church, inspired by the Holy Ghost, uses in the celebration of her

worship has a mysterious significance, and should awaken holy thoughts within us.

10. Are these ceremonies the same everywhere?

Substantially they are. In some Eastern countries, however, the Church allows a ceremonial for the Mass and other services different from that practised in the West, permitting them to continue the customs introduced in the earliest ages of Christianity either by the holy Fathers or the apostles themselves. In all essential points, however, these Eastern forms are in harmony and consonance with the liturgy of the Western Church.

These various forms are called rites. In the East there are several. In the West the Church of Milan is the only one with a particular rite, which it received from St. Ambrose, one of the Fathers of the Church. Unimportant differences in the manner of worship will naturally be found between people of different race and country.

11. What language does the Church use in her worship?

She uses the Latin language.

12. Why does the Church use a strange language and not the language of the people?

1. Because the Latin comes from Rome, whence we also derive our faith. 2. Because, being a dead language, it will not change as modern languages do. 3. Because by this means, even in her worship, the unity and uniformity of the Church is manifested and advanced throughout the world.

13. Is the language of the people nowhere used in formal Catholic worship?

No. Although the liturgy of the Eastern Church is not in Latin, neither is it in the language spoken by the people of to-day, but in the old tongue which was in use at the introduction of Christianity.

Instruction in Catholic worship may be divided into two parts:

I. Religious acts and practices.

II. The different periods of the ecclesiastical year.

PART FIRST.

Acts of Worship.

What are the acts of worship in the Catholic Church?

The following:

I. The Holy Sacrifice of the Mass.
II. The Sacraments
III. The Sacramentals
IV. The teaching of God's word.
V. Prayer and sacred music.

FIRST SECTION.

THE HOLY SACRIFICE OF THE MASS

The Mass is the perpetual sacrifice of the New Law, in which Christ Our Lord, under the appearances of bread and wine, offers Himself to His Heavenly Father, by the hands of the priest, in an unbloody manner, as He once offered Himself on the cross in a bloody manner.

The word "Mass" comes from the Latin word "missa," dismissal. By this we understand the dismissal in early times of the unbaptized and penitents, who could remain during the first part of the Mass only, and were obliged to depart at the beginning of the sacrifice proper. It also means the dismissal of the faithful at the close of the entire ceremony. The name mass was given to the whole of the ceremony in order the better to conceal the sacred mystery from all the unbaptized, and save it from the ridicule and blasphemy of the heathens.

A. Things necessary for the Sacrifice of the Mass and the general ceremonial.

1. What does the priest need to celebrate the Holy Sacrifice of the Mass?

He needs. 1. The altar; 2. The chalice; 3. The prescribed vestments; 4. The Missal, or Mass-book, containing the formula of the Mass for each day; 5. The assistants or acolytes.

I. The Altar.

2. What is the altar?

The altar is the place consecrated by the bishop for offering up the Holy Sacrifice of the Mass.

It represents the table at which Jesus instituted the Blessed Sacrament of the altar, and

has therefore the form of a table. We distinguish the high altar upon which, with us, the Blessed Sacrament is usually placed, and the side altars. On the altar of the Blessed Sacrament there is always a tabernacle, before which the sanctuary lamp is kept perpetually burning.

3. How must the altar be prepared for the Sacrifice of the Mass?

The altar-table must be made of stone, within which are enclosed holy relics, and it must be covered with three linen cloths, and bear a crucifix with two candlesticks and wax candles.

To decorate the altar, sacred images, reliquaries, and flowers may also be used.

4. Why must the altar be of stone, and why must it contain sacred relics?

Because it represents Christ, the corner-stone of the Church, and because in the early days of the Church Mass was usually offered up on the tombs of the holy martyrs.

5. Why must it be covered with linen cloths?

Partly as a sign of respect and reverence for the Holy Sacrifice, and partly to prevent the precious Blood from falling to the floor, should any be spilled.

It is strictly prescribed that linen only shall be used for dressing the altar, as well as in the general use of the Church, first in accordance with an old custom that owes its origin to the fact that the dead body of Christ was clothed with linen, and laid in the sepulchre, and, moreover, on account of the significance usually attached to a linen garment, namely, sincerity and purity of heart (Acts xix. 8). These virtues are attained with difficulty, by frequent prayer, vigilance, and self-denial; as pure linen cloth was formerly prepared by hard and toilsome labor.

6. Why is a crucifix placed on the altar?

To remind us that the Holy Sacrifice of the Mass is the unbloody renewal of the sacrifice of the cross.

See, farther on, the meaning of lights.

II. The Chalice.

7. What is the chalice?

The chalice is the vessel into which at the Offertory the priest pours the wine which is about to be changed into the Blood of Christ.

The cup of the chalice, as distinguished from the stand or foot, must be made of gold, or at least of silver, gold-plated inside, as a mark of the reverence due to the precious Blood.

To the chalice belongs the paten or plate which must also be gold or gold-plated.

The chalice and paten are consecrated by the bishop.

To prevent anything dropping into the chalice, a small frame covering is provided, called the palla.

Beneath the chalice and the sacred Host is placed a linen cloth called a corporal, from "corpus," body, because the body of Our Lord is placed upon it. After Mass is over, the corporal is placed in the burse.

For cleaning the chalice and also the lips and fingers of the priest, a small linen cloth is used, called a purificator.

When the priest approaches the altar and until the Offertory, the chalice is covered with a cloth called the veil, similar in color to the vestments used in the Mass.

III. The Priest's Vestments.

8. Why has the Church prescribed particular vestments for the officiating priest?

In order to remind us that the priest ministers at the altar, not in his own person, but as the representative of Jesus Christ, and that he celebrates a most sacred and divine mystery.

In the Old Law God Himself prescribed and commanded explicitly the character of the vestments to be worn. "And Aaron and his sons shall use them when they shall go into the tabernacle of the testimony, or when they ap-

proach to the altar to minister in the sanctuary, lest being guilty of iniquity they die" (Exodus xxviii. 43).

9. What are the particular vestments worn by the priest during the Holy Sacrifice of the Mass?

1. The amice; 2. The alb; 3. The cincture; 4. The maniple; 5. The stole; 6. The chasuble.

The amice or shoulder-cloth of linen, which is first laid upon the head, then upon the neck and shoulders of the priest, signifies "the helmet of salvation" (Ephes. vi. 17), with which the priest arms himself against the assaults of the evil spirit.

The alb, a long white garment, is a symbol of the spotless innocence and perfect purity of soul and body with which the priest should approach the altar.

The cincture is a symbol of priestly continence and chastity.

The maniple, formerly a handkerchief borne on the left arm, is a symbol of penance, and of the cares and burdens of the priestly calling.

The stole was formerly an entire garment, indeed a splendid garb of honor and dignity; now, however, it is but a narrow strip placed over the shoulders and crossed upon the breast. It is worn not only during the Mass, but also at the performance of every priestly function. Worn over the shoulders it signifies that the priest in his calling assumes the sweet yoke of

the Lord. As a garb of splendor it symbolized the robe of immortality.

The chasuble or outer garment is a symbol of holy love, and the yoke of the Lord which the priest joyfully bears.

The covering for the head, worn by the priest is called a biretta.

The cope is worn in processions, at solemn Vespers, at blessings, and benedictions.

10. What is the meaning of the different colored vestments used by the Church?

1. White signifies innocence and spiritual joy, and is used on feasts of the Lord and of such saints as were not martyrs. 2. Red signifies love of God and martyrdom, and is therefore used at Whitsuntide and on the feasts of martyrs. 3. Green signifies hope of eternal life, and is used on the Sundays after Epiphany and Pentecost, when no other feast occurs. 4. Violet signifies humility and penance and is therefore used during Lent and Advent, and on fast-days when on these days no other feast is to be celebrated. 5. Black is the color of sorrow, and is used on Good Friday and at Masses for the dead.

IV. The Assistants or Acolytes.

11. Why are assistants needed during the Holy Sacrifice of the Mass?

They serve the priest and pray with him, repeating for the people the proper responses. At high Mass the choir chants these responses.

V. Symbolical Objects used during the Holy Sacrifice of the Mass.

12. What objects are employed as symbols during Mass?

Lights and incense.

13. What do the lights on the altar signify?

They are symbolical—

1. Of Jesus Christ the God-man, the true Light of the world.

2. Of faith which enlightens, hope which aspires, and charity which should always burn in our hearts.

3. They remind us also of the persecutions of the early Christians, who were forced to offer up the sacrifice in the dark catacombs or caves.

14. What is the meaning of incense?

Incense is a symbol of prayer which ascends to heaven as a sweet odor be-

fore God (Ps. cxl. 2). The incense is kept in a small vessel, from which it is taken with a spoon made for the purpose, and placed on the coals burning in the censer.

VI. General Ceremonies observed during the Holy Sacrifice of the Mass.

15. What symbolical acts are most frequently used during Mass?

1. The sign of the cross.
2. Genuflection or bending of the knee.
3. Bowing of the head.
4. Joining and lifting the hands.
5. Imposing of hands.
6. Striking the breast.
7. Kissing sacred objects.

The sign of the cross: 1. Reminds us of the death of Christ on the cross, which is commemorated in the Mass. 2. It gives to the objects so marked a certain dedication and sanctification. 3. It is an invocation for the grace, the blessing, and the protection of the Most High, for through the sign of the cross all blessings are given to us.

The bending of the knee and bowing of the head are signs of adoration, respect, and homage.

Joined and upraised hands indicate earnest supplication and entreaty for aid.

The imposition of hands is a symbol of the bestowal of God's blessing and that of the Holy Ghost.

The striking of the breast springs from the consciousness of culpability and unworthiness in the sight of God.

The kissing of sacred objects, such as the gospel, the altar, etc., is an expression of reverence, of a pure and holy love; a longing for union and communion with God.

B. The Celebration of Mass.

What are the principal parts of the Holy Sacrifice proper?

The principal parts of the Sacrifice proper are similar to those of the Last Supper:

1. The Offertory.
2. The Consecration.
3. The Communion.

Prayers, Scripture, and readings precede these three parts, comprising what is called the Preparation; they serve to awaken in us reverence and faith, to prepare us for a worthy celebration of the sacred mystery, and participation in its fruits. After Communion follow closing prayers.

In former times the unbaptized and penitents were permitted to be present at the preparatory portion of the Mass only.

I. The Preparatory Part of the Mass.

1. What are the different divisions of the preparatory part of the Mass?

1. The Confession at the foot of the altar.
2. The Introit.
3. The Kyrie.
4. The Gloria.
5. The Collect.
6. The Epistle.
7. The Gospel.
8. The Creed.

2. Why is the beginning of the Mass called the Confession?

Because the first prayer offered up at the foot of the altar, and which is taken from the 42d Psalm, is an acknowledgment of our sins, and a prayer for pardon.

This prayer offered at the foot of the altar signifies our unworthiness to approach the Holy of Holies, unless freed from sin.

3. From what is the Introit derived?

The Introit, or Entrance, so called because formerly it was sung when the bishop entered the church, consists of

two verses from Scripture, and the "Glory be to the Father." The selection from Scripture at times expresses the spirit of the festival of the day.

4. What is the Kyrie?

The Kyrie is a prayer for mercy offered by the priest, who stands at the centre of the altar. The responses are given by the acolytes. The words of the prayer are in the Greek tongue. The translation is:

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

It is addressed to the Blessed Trinity, and is repeated three times to each Person.

5. What is the Gloria?

The Gloria is a solemn song of praise to the goodness and majesty of the Triune God, and begins with the words of the angel at the birth of Jesus, namely, "Glory be to God on high," etc.

Being a joyful hymn, it is not recited at Masses offered up for penitence or mourning, such as those in Advent, Lent, fast-days of

precept, Masses for the dead, or whenever the priest wears violet vestments.

After the Gloria, the priest, turning to the people, either speaks or sings the oft-repeated salutation, "Dominus vobiscum"—"The Lord be with you;" the acolytes, or choir at high Mass, answering, "Et cum spiritu tuo"—"And with thy spirit."

6. What do you understand by the Collect?

By the Collect we understand the prayer of the Church which is offered up by the priest in the name of all the faithful present. In this prayer all the wants and cares of the Church and her children are united and laid before God.

The Collect and other prayers, both at the Holy Sacrifice of the Mass and other religious services, begin with the word "Oremus"—"Let us pray;" calling on the people to offer up their prayers with the priest, who is the representative of all. They generally close with the following words: "Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in union with the Holy Ghost, God forever and forever." To which the acolyte or the choir answers for the people, "Amen."

7. What is the Epistle?

The Epistle is a selection from the writings of the apostles, or from some

other portion of the Holy Scripture with the exception of the Gospels.

After this follows a species of interlude called the Gradual, which, in accordance with the feast, expresses either praise, thanks, longing, or petition.

At Easter it is called Alleluia, in times of penance Tract.

On certain feasts and at Masses for the dead another hymn is sung called Sequence.

While the book is being moved to the Gospel side of the altar, the priest, standing in the middle, prays that he may worthily announce the Gospel of Christ.

8. What is the Gospel?

The Gospel is a selection from one of the four Evangelists, and is adapted to the feast of the day.

During the reading of the Gospel the people stand as a sign of reverence for the word of God and a willingness to follow it. Each one also makes the sign of the cross on the forehead, lips, and breast, to signify that he believes and maintains the truth of the Gospel, and will proclaim it with his lips, and with upright heart will abide by it.

After reading the Gospel, the priest as a mark of respect kisses the book. On Sundays and feast-days a sermon follows in explanation of the Gospel of the day.

9. What do you understand by the Creed?

The Credo, or Creed, is the profession of faith made by the universal Church assembled in council at Nice in the year 325, and at Constantinople in the year 381.

It begins with the Latin word "Credo,"—"I believe," and the name Credo has been applied to the entire prayer. On days of the week on which no feast occurs, or when the feast is that of a martyr, confessor, virgin, or widow only, the Credo is not said; nor is it said in Masses for the dead.

II. The First Main Division of the Mass—The Sacrifice.

1. What occurs during the first portion of the Mass proper?

Preparation is made for the sacrifice: the offerings of bread and wine are blessed and dedicated in order that at the Consecration they may become the Body and Blood of Christ.

2. What are the separate parts comprising the first main division?

The first part consists of:

1. The Offertory, peculiar to each feast.

2. The first prayer of offering, at the presentation of bread and wine.

3. The washing of the hands, or Lavabo.
4. Another prayer of offering.
5. The Secret prayer.
6. The Preface.
7. The Sanctus.

3. What is the Offertory?

The Offertory is a short extract from Holy Scripture which serves to illustrate the motive of the feast.

Formerly, during the chanting of the Offertory, the people brought their offerings to the altar. Of this custom we have a survival in the offerings on feast-days and in Masses for the dead.

4. For what does the priest first pray at the offering of the bread and wine?

The priest, elevating first the paten with the large bread, and then the chalice with the wine, begs of God to receive this offering for the welfare of the world. He further offers himself and the faithful to God, and invokes the blessing of the Holy Ghost.

The Host must be unleavened wheat bread, and the wine must be the pure unadulterated juice of the grape; for they must be similar to the offerings used by Christ at the Last Supper.

A little water is poured into the wine. This mingling signifies the union of the divine and

human natures in Christ, and also our union with Him in the Holy Communion.

5. What is the purpose of the washing of the hands, or the Lavabo?

First, in order to cleanse the hands and fittingly prepare them to touch the Sacred Host; it further signifies the inward purity of soul with which we should present this holy oblation.

At the Lavabo the priest recites the 25th Psalm, beginning with the words: "I will wash my hands among the innocent."

6. For what is the second prayer of offering said?

This second prayer implores the Most Holy Trinity to receive the offerings in union with the sacrifice of the Saviour and the merits of His saints.

In the "Orate fratres" the priest calls on the faithful to beseech God to accept their offerings.

7. What do we ask in the secret prayer?

In the secret prayer, so called because uttered by the priest in a low voice, we again beg, with a special reference to the feast of the day, to have our offerings accepted by God.

8. What is the Preface?

The Preface is a solemn hymn of praise and thanksgiving.

The Preface marks the transition or introduction to the second part of the Mass. This thanksgiving and glorifying of God in the Preface is governed by the feasts and time of the ecclesiastical year.

The Preface begins with the following greetings and responses:

Priest: Dominus vobiscum.	The Lord be with you.
Response: Et cum Spiritu tuo.	And with thy spirit.
P.: Sursum corda.	Lift up your hearts.
R.: Habemus ad Dominum.	We have lifted them up.
P.: Gratias agamus Domino Deo nostro.	Let us give thanks to the Lord our God.
R.: Dignum et justum est.	It is right and just.

9. How does the Preface close?

It closes with the Sanctus, the thrice-repeated salutation of the angels in heaven: "Holy, holy, holy art Thou, Lord God of hosts. Heaven and earth are full of Thy glory. Blessed is He Who cometh in the name of the Lord."

These last are the words with which the people of Jerusalem greeted the Saviour on Palm Sunday. They call on us to greet Him in like man-

ner, now that He is about to come to us in the Blessed Eucharist.

The acolyte here rings the Sanctuary bell.

III. The Second Division of the Mass—Consecration or Transubstantiation.

1. Of what does the second part of the Mass proper consist?

1. The canon preceding the Consecration.

2. The Consecration act itself.

3. The canon after the Consecration.

2. What does the word "canon" mean?

The word "canon" means rule, and here signifies the unchangeable rule or manner according to which the Holy Sacrifice is each day consummated.

The canon has remained unchanged for more than 1200 years, ever since the time of St. Gregory the Great in the seventh century. The greater part of it is even older, and is derived from the words of Our Lord Himself, from the traditions of the apostles, and pious regulations of the popes. From its origin, antiquity, and use it is a venerable, inviolable relic, filled with the spirit of faith and redolent of the sweet odor of piety.

3. How is the canon recited?

In a low tone: 1. Because this par-

ticular act of sacrifice pertains exclusively to the priesthood. 2. To emphasize its mysterious depth and incomprehensibility. 3. To enjoin those present to be recollected and reverential.

1. *The Canon before the Consecration.*

4. What do the prayers of the canon preceding Consecration contain?

They contain:

1. The petitions in behalf of the teaching and listening Church, or the memento for the living.

2. A renewal and remembrance of the union with the blessed in heaven, or the Church triumphant.

3. A repeated entreaty for the acceptance of the "oblata," or offerings, in order that we may obtain peace, deliverance from eternal punishment, and joy for all eternity.

4. A prayer for God's blessing on the offerings (oblata), in order that through His mighty power they may be changed into the Body and Blood of Christ.

At the prayer interceding in behalf of the

teaching and listening Church, the priest mentions the name of the Pope, the bishop, and such others as he wishes to include in the Holy Sacrifice of the Mass. Those assisting at Mass should do the same.

At the memory of the Blessed, the Blessed Virgin, the apostles, and some of the holy martyrs are particularly mentioned.

At the third prayer the priest extends his hands over the offerings. This is done in remembrance of the Old Law, according to which the priest was obliged to lay his hands upon the sacrificial offerings as a sign that the animal now bore his sins and must expiate them by death. In the Holy Sacrifice of the Mass this ceremony also signifies that Christ as the Lamb of God bore all our sins, that by His death He merited peace and deliverance from everlasting punishment and joy for eternity, all of which He gives to us in the Holy Sacrifice of the Mass.

At the fourth prayer the priest makes the sign of the cross five times over the offerings, in remembrance of the fact that the Holy Sacrifice now about to be consummated derives its virtue solely from the sacrifice on the cross.

2 *The Consecration or Transubstantiation.*

5. What occurs at the Consecration?

The priest says and does what Christ did at the Last Supper. He says: "Who, the day before He suffered, took bread into His holy and venerable hands,

and having raised His eyes towards heaven, to Thee, God His Father Almighty, giving thanks to Thee, He blessed, broke and gave to His disciples, saying, Take and eat ye all of this; for this is My Body!

"In like manner, after they had partaken, taking also this sacred chalice into His holy and venerable hands, again giving thanks to Thee, He blessed and gave to His disciples, saying:

"Take and drink ye all of it, for this is the chalice of My Blood, of the new and eternal Testament, the mystery of faith, which will be poured forth for you and for many unto the forgiveness of sins. As often as ye do these things, ye shall do them in remembrance of Me."

6. What is the effect of these words?

When these words are spoken, the bread and wine are changed into the true Body and Blood of Christ—the Holy Sacrifice of the Mass is essentially completed.

After the consecration of the bread and wine, the priest, kneeling low, adores the Body and Blood of Christ, and then lifts up, first the Host,

and then the chalice with the precious Blood, in order that the faithful may also humbly adore the Saviour now present under the forms and appearances of bread and wine.

7. How is the Holy Sacrifice of the Mass substantially finished by the act of Consecration?

Because thereby the Body and Blood of Christ become really, truly, actually present, under the separate forms of the transubstantiated elements, which show forth the death of Christ; thus renewing in an unbloody manner the sacrifice of Jesus on the cross.

3. *The Canon after the Consecration.*

8. What does the canon after the Consecration contain?

It contains:

1. The prayer of immolation, in which the Body and Blood of Christ are offered up to the Eternal Father as a pure, holy, and unspotted victim of sacrifice.

2. The prayer that God may graciously accept the sacrifice as He once accepted the sacrifices of Abel, Abraham, and Melchisedech.

3. That we may share in every heavenly grace and blessing.

4. That by its power the souls of the faithful departed may be granted the light of heaven and life everlasting (Memento for the Dead).

5. That we sinners may be admitted to communion with the blessed in heaven for Christ's sake, through Whom we receive every temporal and spiritual good, and through Whom God is honored and glorified.

During the first prayer, and more frequently after the consecration, the priest makes the sign of the cross over the consecrated offerings. This is not done for the purpose of blessing them, since Christ does not need our blessing, but in order to remind us that this is the same sacrifice as the one offered up on the cross of Calvary, and that every grace and blessing comes to us from that sacrifice.

At the Memento for the Dead the priest mentions by name those for whom he wishes particularly to pray. You should here recall the names of your deceased relatives and friends.

The opening words of the prayer "Nobis quoque peccatoribus," or "We sinners," etc., the priest utters in a loud voice; at the same time striking his breast as a sign of contrition. At the last prayer the priest slightly elevates the consecrated Host, together with the chalice. This lesser elevation was the principal elevation

in the Mass till the eleventh century, at which time the elevations as we now have them were appointed to take place immediately after the consecration, as a protest against the heretic Berengarius, who denied the Real Presence.

IV. The Third Division of the Mass —the Communion.

1. What constitutes the third part of the Mass?

1. The preparation for Communion.
2. The Communion itself.
3. The prayers after Communion.

1. *Preparation for Communion.*

2. Of what does the preparation for Communion consist?

1. The Lord's Prayer—Pater noster.
2. In breaking the Sacred Host and mingling it with the precious Blood.
3. The Agnus Dei.
4. Three prayers of immediate preparation for Communion.

The Lord's Prayer is here repeated because by the holy Communion we become, in the fullest sense, children of God; it is moreover truly a daily bread preserving us from temptation and evil.

The breaking of the Sacred Host into three parts is symbolical of the violent death of Christ. A part of the consecrated Host is

mingled with the precious Blood as a sign that Christ is here present as the risen and transfigured Redeemer, His Body and Blood reunited.

As Jesus after His resurrection wished peace to His apostles, the priest also says: "May the peace of the Lord be always with you"—"Pax Domini sit semper vobiscum;" and is answered: "And with Thy spirit"—"Et cum spiritu tuo."

The Agnus Dei is repeated three times with two entreaties for mercy, "Miserere nobis"—"Have mercy on us," and a petition for peace, "Dona nobis pacem"—"Grant us peace," at the third repetition; priest and people striking their breasts at each entreaty. In Masses for the dead the first two entreaties are "Dona eis requiem"—"Give them rest," and the third entreaty is "Dona eis requiem sempiternam"—"Give them everlasting rest," and the breast is not struck at either petition.

The first of the three preparatory prayers implores peace for the Church, and hence at solemn Masses the kiss of peace is here given, according to the counsel of St. Paul to the Romans, xvi. 16: "Salute one another with a holy kiss." The two other preparatory prayers beg for purity from all stains of sin, and for the gracious fruits of the holy Communion.

2. *The Communion.*

3. How does the priest receive Communion?

He takes the consecrated Host in his hands with the words, "I will take the Bread of Heaven, and call upon the

name of the Lord." He strikes his breast three times, saying: "Lord, I am not worthy," etc., and then partakes of the holy Body and Blood, praying: "May the Body and Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen."

4. What ought the people do when the priest is receiving Communion?

They ought to make a spiritual Communion, by awakening within their hearts: 1. Sorrow for past sins. 2. A firm faith in the presence of Jesus Christ in the Blessed Eucharist. 3. A desire for the graces of holy Communion.

After Communion the priest, praying, has wine and water poured into the chalice and upon his fingers; he then drinks these ablutions so that no particle of the Blessed Sacrament may remain unconsumed. He then covers the chalice as it was at the beginning of Mass.

3. *The Prayers after Communion.*

5. What prayers follow the Communion?

1. The Communio, a Communion hymn composed chiefly of extracts from Scripture, suitable to the feast of the day.

2. The Post-communion, one or more prayers of supplication that God may grant that the Communion be a lasting blessing to us.

V. The Close of the Mass.

1. How is Mass concluded?

1. With the dismissal of the people.
2. With a prayer that the sacrifice may be pleasing to God and serve as a propitiation for us.
3. With the benediction; and
4. With the last Gospel.

The people are dismissed either with the words, "Ite missa est"—"Go, Mass is over," or, in times of penance, "Benedicamus Domino"—"Let us praise the Lord;" for formerly at this time psalms were sung. The response for both forms is the same: "Deo gratias"—"Thanks be to God." In Masses for the dead, instead of the dismissal we have the prayer "Requiescant in pace"—"May they rest in peace. Amen." The benediction is given with the right hand and the following words: "May the Almighty God the Father, Son, and Holy Ghost bless you. Amen." The last Gospel is usually the beginning of the Gospel of St. John (John i. 1–14).

In this extract the Eternal Divinity and the Incarnation of Jesus are proclaimed by the words, "In the beginning was the Word (i.e., the Second Person of the Blessed Trinity), and the Word was with God, and the Word was God.

and the Word was made flesh (i.e., man) and dwelt amongst us." The priest here makes a genuflection. In these two truths rest the virtue of the sacrifice upon the cross and that of the Mass. When a feast falls upon a Sunday, fast-day, or day of vigil, instead of the Gospel of St. John the Gospel of that day is read.

The response at the close of the Gospel is, "Deo gratias"—"Thanks be to God."

SECOND DIVISION.

THE SACRAMENTS.

A sacrament is a visible sign instituted by Jesus Christ, through which invisible grace and sanctification are communicated to us.

Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Whence do we derive the ceremonies which, with the signs instituted by Christ, are used in administering the sacraments?

From the Church, which, with the assistance of the Holy Ghost, has ordained these ceremonies to increase our reverence and respect.

I. Baptism.

Baptism is a sacrament in which by water and the word of God we are cleansed from all sin,

and regenerated and sanctified in Christ to life everlasting.

1. What is .the signification of the ceremonies at Baptism ?

They are ancient and full of meaning; and originated in the early days of the Church, when scarcely any but adults were baptized.

Formerly these ceremonies were not all performed at once, as now, but at different times. When, for instance, an unbeliever expressed his desire to join the Church, he was received with the sign of the cross, prayer, and the imposition of hands for instruction in the Christian catechism. He was now called a catechumen, that is, one about to be instructed in the Christian faith. The term of instruction was usually from two to three years.

At first the catechumen attended the lectures and preaching only, and was called a "hearer." During the period of instruction he was subjected to various tests in faith and morals; if these were satisfactory and he was found worthy, other prayers and ceremonies followed, after which the candidate knelt, joined in the prayer and received the bishop's blessing. He was now called a suppliant. Finally, he was permitted to join the band of Christians at the next baptismal festival; these festivals occurred twice a year, on Holy Saturday and on the Saturday before Whit-Sunday. As the interval was spent in constant supplication, he was now called a petitioner. The solemn re-

nunciation of Satan, his works and his pomps, preceded the baptism. These different stages may be traced in the ceremonies now in use at baptism.

The Sacrament of Baptism is administered in the Church; to baptize out of the Church is not permitted, except in case of necessity.

2. What are the different ceremonies of Baptism?

1. The preparatory ceremony.
2. The Baptism proper.
3. The concluding ceremonies.

The preparatory ceremonies at the church door during the first period of instruction, namely, the period of hearing, are as follows:

1. The candidate remains outside the church, since he can enter the Church only by baptism.

2. He is given a saint's name so that he may have an advocate before God, and an example after whom to model his own life.

3. He is asked if he desires baptism, and through it eternal life

4. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter" (John xx. 22).

5. He makes the sign of the cross upon his forehead and breast as a sign that he belongs to the crucified Saviour, Whose teachings he must cherish in his heart and openly proclaim

6. He places blessed salt in his mouth with the words: "Receive the salt of wisdom; it will be a propitiation for thee unto eternal life." Salt

is a symbol of Christian wisdom, and protection from the foulness of sin.

7. Through repeated exorcisms the power of Satan, who "has the power of death" (Heb. ii. 14), is broken in the name of the Triune God.

8. For the second time the priest makes the sign of the cross on the forehead of the person to be baptized, saying: "Defile not, accursed spirit, this sign of the cross which we place upon his brow."

9. The priest by the imposition of hands symbolizes the protection of God, and the stole placed upon the candidate as he is led into the church is a sign of the Church's power by virtue of which the priest receives him into her fold.

The ceremonies at the second period, namely, for the supplicants, are performed within the church. They are:

1. Since baptism is the Sacrament of Faith, the Credo and the Lord's Prayer are recited while entering the church.

2. The priest, after the example of Jesus (Mark vii. 33), touches the ears and nose of the party to be baptized with spittle, saying, "Epheta," which means, "Be thou opened." This signifies that man's spiritual sense through the grace of Baptism is opened for the reception of instruction in heavenly truths.

3. The person being baptized must renounce Satan with all his works and pomps; for without this renunciation no man can follow Christ. By the words Satan and his works we mean sin, and by his pomps the spirit and vanities of this world by which Satan dazzles the eyes of

men and leads them into sin (Matt. iv. 8, 9). Here follows the profession of faith, in the recital of the Apostles' Creed.

4. Next comes the anointing of the shoulders and breast with holy oil, since from now on the newly baptized must be a soldier of Christ in the battle against the world and the devil.

3. How is the actual Baptism performed?

The person baptizing pours water upon the head of the person to be baptized, *at the same time* saying these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

4. What ceremonies follow Baptism?

1. Anointing the head with chrism, because he is now a Christian, one of God's anointed.

2. The presentation of a white cloth, and

3. A lighted candle.

4. Dismissal with a blessing.

5. Of what are we admonished by the white cloth which we receive at Baptism?

That we should preserve our innocence, throughout our whole life, pure and unspotted. At its presentation, therefore, the priest says: "Take hence

the white garment and bear it unstained before the judgment-seat of Jesus Christ Our Lord, that thou mayest reach everlasting life."

6. What is the meaning of the lighted candle which the person just baptized must hold in his hand?

That the Christian by his virtuous life should be a guide to all the world.

"So let your light shine before men that they may see your good works, and glorify your Father Who is in heaven" (Matt. v. 16).

On presenting the candle the priest says "Receive this burning light; keep thy baptism without stain; obey the commandments of God, that when the Lord shall come to the nuptial feast, thou mayest go forth to meet Him with all the saints of heaven, and mayest have life everlasting and live forever and ever. Amen."

7. Why has the Church ordained the presence of sponsors?

1. That they may make the vows and promises in the name of the child to be baptized.

2. In the event of the death of the parents, to see that it is brought up a Christian.

The sponsors, who should be good Catholics, are the spiritual parents of the child baptized. They become spiritually related both to child

and parents, and cannot marry with either. In order that this relationship and consequent impediment to marriage might not extend too far, the Church has ordained that there shall be at most two sponsors, one of each sex.

II. Confirmation.

Confirmation is a sacrament in which, through the laying on of the bishop's hands, prayer, and anointing, those who have been baptized are strengthened by the Holy Ghost so that they may firmly profess their faith and sincerely live up to it.

1. How does the bishop administer Confirmation?

1. He extends his hands over those to be confirmed, and prays the Holy Ghost to descend upon them with His sevenfold gifts.

2. He then lays his hand upon each one, and anoints him with holy chrism.

3. He gives him a slight blow on the cheek, saying, "Peace be with you."

4. He concludes by giving them all the episcopal benediction.

2. What does the imposition of hands signify?

It signifies the descent of the Holy Spirit, and particularly the protection

of God under which the Christian is henceforth to remain.

3. How does the bishop anoint those to be confirmed?

He makes the sign of the cross with chrism on the forehead of each one, saying at the same time: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost. Amen."

4. Of what does the chrism consist?

The chrism, which every year on Holy Thursday is blessed by the bishop with great solemnity, consists of the oil of olives and balsam.

5. What does the oil signify?

The oil signifies inward strength for the struggle against the enemies of our salvation.

Oil was formerly used by soldiers and athletes to make their limbs supple and strong.

As oil strengthens the limbs of the body, so does the Holy Spirit strengthen our souls for combat with sin.

6. Why is fragrant balsam mixed with the oil?

To signify that he who is confirmed

receives grace to keep himself pure from the corruption of the world, and by a pious life give forth the sweet odor of virtue.

Balsam serves to preserve wounds from corruption, and gives forth a pleasing and fragrant odor.

7. Why does the bishop make the sign of the cross upon the forehead of the one to be confirmed?

To signify that a Christian should never be ashamed of the cross, but confess without fear his faith in Christ crucified.

"For I am not ashamed of the Gospel. For it is the power of God unto salvation for every one that believeth" (Romans i. 16).

8. Why does the bishop after anointing him give him a slight blow on the cheek?

To remind him that, as he is now strong and accountable, he should be ready to suffer patiently any humiliation for Jesus' sake.

9. Why does he at the same time say "Peace be with you"?

Because, having now received the fulness of divine grace and heavenly

peace, he should carefully guard it as a consolation in every sorrow.

A priest hereupon dries with a piece of cotton the brow of the person being confirmed, in order to prevent the sacred chrism from being desecrated in any way.

10. What are the words of the benediction given by the bishop after confirmation?

"May the Lord bless you out of Sion, that you may see the goods of Jerusalem all the days of your life, and have life everlasting. Amen."

11. Why are sponsors also ordained for Confirmation?

That they may first see that the person is confirmed, and then by deed and word aid him in the spiritual combat to which by this sacrament he has been dedicated.

The sponsor binds himself to the fulfilment of this duty by laying his hand on the right shoulder of the person being confirmed. He thus becomes his spiritual parent and guardian for the preservation of the grace of Confirmation.

The same spiritual relationship and impediments of marriage exist as with sponsors in Baptism.

12. What does the Church require of sponsors in Confirmation?

They must be Catholics; they must be confirmed and old enough to be able to fulfil their duties as sponsors. Parents cannot be sponsors for their children; nor can the same person be sponsor both at Baptism and Confirmation.

III. The Holy Eucharist.

The Holy Eucharist is the true Body and Blood of Our Lord Jesus Christ, Who is really and substantially present under the appearances of bread and wine for the nourishment of our souls.

1. When do we receive the Holy Eucharist as a nourishment for our souls?

At holy Communion, when we actually partake of the Body and Blood of Jesus Christ.

Communion means "union with." We also speak of receiving the Holy Eucharist, the Lord's supper, and the heavenly banquet.

2. When and where is Communion given?

For those who are well Communion is given in the church either during Mass after the priest has received, or it

may be given when no Mass is being celebrated. Those who are sick can receive in their homes at any time.

3. How is Communion administered in church?

1. The server or acolyte repeats the Confiteor, or general confession of sin.

2. Turning to the people, the priest recites two prayers imploring the remission of sin.

3. He exposes the consecrated Host with the words: "Behold the Lamb of God, Who taketh away the sins of the world." He then repeats three times: "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed."

4. He places the consecrated Host upon the tongue of the communicant, saying: "May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen."

5. Returning to the altar, the priest recites the Communion prayer of the Church, and then gives the benediction.

When the attendant recites the confiteor, he does so in the name of those who are about to receive. The following are the prayers of supplication at the end of the confiteor: "May the

Almighty God have mercy on you, forgive you your sins, and lead you into life everlasting. Amen." — "Misereatur," etc. "May the almighty and merciful Lord grant you pardon, absolution, and full remission of all your sins. Amen." "Indulgentiam," etc.

4. How is holy Communion given to the sick?

A bell is first rung, then the Sacred Host is borne in procession to the house of the sick person, placed upon a table prepared for it, a prayer is said, and the place and those present are sprinkled with holy water. The priest then gives Communion the same as in the church, except when the sick person receives it as the Viaticum; at such times the priest presents the consecrated Host, saying: "Brother (or, sister), receive as a holy viaticum the Body of Our Lord Jesus Christ; may it protect thee from the evil spirit, and lead thee to eternal life. Amen."

When the Communion is not given as the Viaticum, the priest repeats the same formula as is used in the church.

The table on which the consecrated Host is placed must be covered with a clean white cloth, a cross, two lighted wax candles, and a vessel with holy water must also be provided.

With us, the Blessed Sacrament is, of necessity, carried privately, with all out-door ceremonies omitted.

5. Why is the holy Communion sometimes called Viaticum?

Because it is given to the sick person as food and sustenance for the last dangerous road to eternity.

6. For what other purpose besides being given in Communion is the Holy Eucharist kept in the tabernacle?

In order that on appointed days and particular occasions it may be exposed to the devotion of the faithful, and bestow blessings upon them.

At least six lighted candles must be used at the exposition of the Blessed Sacrament.

For this ceremony the ciborium may be used; or when it is desired to give it more solemnity, an elegant receptacle called the monstrance, in which the consecrated Host may be seen.

Benediction is given both with the ciborium and monstrance; when the latter is used it is called solemn benediction.

7. Why does the Church give this benediction of the Blessed Sacrament?

Because in the Blessed Sacrament Jesus Christ is actually present and still blesses His followers, as when on

earth He blessed the people and His disciples.

8. How is the benediction of the Blessed Sacrament given?

A hymn in honor of the Blessed Sacrament is sung, and the priest makes the sign of the cross over the people with the Sacred Host, because every blessing comes from Christ's death upon the cross.

During the benediction proper, as a mark of reverence the priest covers his shoulders and hands with a white silken cloth called the veil. During the exposition and benediction incense is offered up to the Blessed Sacrament as a sign of adoration.

9. Why do we have processions of the Blessed Sacrament?

That we may in a solemn manner present our adoration to the Saviour in the Sacred Host, and openly profess our belief in His real presence.

On Corpus Christi we have the most solemn and imposing ceremonial for the exposition, benediction, and procession of the Blessed Sacrament (see page 144, at the explanation of the ecclesiastical year).

10. What is the meaning of the perpetual light that is kept burning before

the altar on which the Blessed Sacrament is placed?

The perpetual light which must be kept burning continuously signifies: 1. The continued presence of Jesus Christ in the Blessed Sacrament. 2. The reverence and worship which are constantly due to Him. 3. That Jesus Christ is the light of the world.

IV. The Sacrament of Penance.

Penance is a sacrament in which the priest, as the representative of God, forgives sins when the sinner is heartily sorry for them, confesses them sincerely, and is determined to do penance for them.

1. Where is the Sacrament of Penance administered?

In the church, where confessionals are erected. The sick and those who are deaf may make their confession in some other suitable place.

2. What vestments does the priest wear when hearing confession?

In addition to the cassock, the usual priestly garment, he wears a violet stole and the surplice.

The priest is seated, as a sign of his judicial power; the penitent, however, kneels, as a sign of reverence and humility.

3. How is the Sacrament of Penance administered?

1. The priest gives the penitent his blessing, and prays that God may give him grace to confess his sins fully and with contrite heart.

2. The penitent confesses his sins.

3. The priest gives him fatherly advice and warning, imposes the penance, and then, if worthy, gives him absolution.

4. What are the words of absolution?

"I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost Amen." As he pronounces these words, the priest makes the sign of the cross over the penitent.

Before and after absolution the priest repeats other short prayers, and finally dismisses the penitent with the words, "Go in peace, and pray for me," or some other suitable formula.

Indulgences.

1. What punishment is remitted in the Sacrament of Penance?

The eternal punishment is remitted in full; the temporal only in part.

What remains, however, can be expiated by indulgences.

2. What is an indulgence?

It is a remission made, outside the Sacrament of Penance, of the temporal punishment still due for our sins already forgiven, and which (punishment) must be undergone here or in purgatory.

3. How does the Church remit the punishment due to sin?

The Church satisfies the Divine Justice out of the inexhaustible treasury of the merits of Christ and His saints.

The virtue and efficacy of indulgences flow from the spiritual treasury of the Church, which consists of the infinite merits of Christ and His saints.

This treasury is to be considered the common property of the faithful which the Church administers, and from which, by virtue of the communion of saints, making us all members of one body, the abundance of one supplies the want of the other (II. Cor. viii. 14).

4. How many kinds of indulgences are there?

Two: plenary indulgences, which remit all the temporal punishment due to sin, and partial indulgences, by

which only a portion of the punishment is remitted.

5. What do you understand by an indulgence of forty days, seven years, etc.?

A remission of so much temporal punishment as would have been remitted to him who under the ancient law of the Church did penance for forty days or for seven years.

An indulgence of forty days is also called a quarantine.

6. Which are the most important indulgences?

1. The indulgence granted in time of jubilee.

2. The indulgence granted at the hour of death.

7. What is a jubilee indulgence?

A plenary indulgence granted by the Pope every twenty-five years, or on important occasions, and during which, in order to incite the faithful to confession, special faculties are granted to confessors to remit reserved sins, commute vows, etc.

8. What is the indulgence for the dying?

A plenary indulgence which the Church gives to the dying at the hour of death, after receiving the Viaticum.

This is likewise called a general absolution. There is no fixed formula for bestowing indulgences; they may be gained by fulfilling the conditions prescribed at the time.

The Church has a fixed formula only for the indulgence given to the dying.

The assertion that the Church by indulgences pardons past or future sins, or that she dispenses indulgences for money, is a slander.

True, the Church in bestowing indulgences sometimes prescribes, in addition to sincere repentance, that alms be given for worthy objects, as for example to build a church or found a hospital. This custom, praiseworthy in the beginning, in time became subject to abuse. All abuses were discontinued by order of the Council of Trent; the same Council declared, however, that "the custom of granting indulgences to Christian people is exceedingly beneficial, and is confirmed by the authority of the holy Council."

V. The Sacrament of Extreme Unction.

Extreme Unction is a sacrament in which, through the anointing with holy oil and the prayer of the priest, the grace of God is imparted to the sick in danger of death, for the welfare of the soul, and often also for that of the body.

This sacrament is called Extreme Unction because it is usually the last sacred anointing administered by the Church.

1. How is Extreme Unction administered?

1. The priest having presented to the sick person a crucifix to kiss, sprinkles him, others who are present, and the place itself with holy water, and then recites a series of prayers.

2. The confiteor, or general confession, is then said in the usual manner.

3. The priest, making the sign of the cross three times, prays that through the imposition of his hands, and the intercession of the angels and saints, all power of the evil spirit may be extinguished in the sick person.

4. He anoints the five senses with holy oil in the form of the cross, repeating this prayer at each anointing: "Through this Holy Unction and His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, by thy hearing," etc.

5. The priest then prays for the spiritual and temporal welfare of the sick man, and gives him his blessing.

2. Why is oil used in this sacrament?

Because oil softens, strengthens, and heals, and is strikingly significant of the effects of the sacrament.

3. Why are the five senses anointed?

The five senses are anointed because, being the instruments of sin, their anointing signifies that our soul is cleansed from guilt.

Extreme Unction is usually given immediately after the Viaticum.

Penance, the Holy Viaticum, and Extreme Unction are sometimes called the sacraments of the dying, or "the last sacraments."

4. How does the Church show her loving solicitude for the dying?

By ordaining special prayers and litanies to be offered up for them by the priest to obtain the grace of a happy death.

These prayers are sometimes called the recommendation of a soul departing.

VI. Holy Orders.

Holy Orders is a sacrament in which the priestly power is conferred on the candidate, together with a special grace to discharge its sacred functions.

1. Who administers the Sacrament of Holy Orders?

A bishop only, as the successor of the apostles.

Other prelates, as for example abbots and cardinals, though they be not bishops, may administer tonsure and the four minor orders.

2. How is a person admitted into the clerical order?

By the administration of the tonsure, that is, by cutting a portion of the hair from the brow, the back of the head, and the temples, and investing with the clerical garb.

The cutting of the hair signifies renunciation of the pomp and vanities of the world.

Since God, the Lord of the earth, should be the sole inheritance of an ecclesiastic, he is called a cleric, from the Greek word κλῆρος, inheritance. The entire priesthood are called clergy.

The cleric wears the tonsure in the form of a crown, in remembrance of Christ's crown of thorns and his royal priesthood.

3. Into how many grades is the ordination for priesthood divided?

Into seven, of which the first four are called minor, the last three sacred orders.

The first are adapted to the lower, the latter to the higher functions of the Church.

4. What are the four minor orders?

1. Ostiarius, or Porter.
2. Reader, or Lector.
3. Exorcist.
4. Acolyte, or server at the altar.

These various orders are administered with prayer and the presentation of the articles pertaining to the office.

The Ostiarius, or Porter, receives the key of the Church, because he is commissioned to guard the house of God.

The Lector, or Reader, whose duty it is to read extracts from Holy Scripture during religious worship, receives a book prepared for this purpose.

To the Exorcist, who is to exorcise evil spirits from those who are possessed, is given a book containing the exorcisms.

To the Acolyte, or server at the altar, are given an unlighted candle and an empty cruet, because he must accompany the priest to the altar, see that the candles are lighted, and wine and water provided for the Mass.

Tonsure and the four minor orders do not bind one irrevocably to the priestly calling; the candidate, if he wish, can return to the world before receiving the higher orders.

5. What are the three higher orders?

They are:

1. Subdeaconship.
2. Deaconship.
3. Priesthood.

6. What are the duties of the subdeacon?

The subdeacon must serve the priest and deacon at Mass; bring the chalice and bread to the altar; pour water

into the chalice; sing the Epistle; and wash the linen used upon the altar.

7. How is the ordination of subdeacon administered?

It is administered before the Epistle in the Mass, with prayer and the presentation of the book of Epistles, the chalice, the paten, and the filled cruets.

On account of this intimate association with the Holy Sacrifice, it becomes the duty of the subdeacon to remain forever in the service of the Church, to live in celibacy and chastity, and recite the breviary. He is clothed with the amice, the alb, the maniple, and the tunic.

8. What are the duties of the deacon?

This is an apostolical office, and of divine institution (Acts vi. 1–7); it gives authority to preach, to baptize with ceremonial, to administer holy Communion, to be the immediate assistant of the priest at the Holy Sacrifice of the Mass, and also to sing the Gospel.

9. How is this order administered?

During the Mass, just before the Gospel, and with more solemnity than the preceding orders, being administered with prayer and the imposition of hands.

The deacon is invested with the stole, which he wears across the breast, from the left shoulder to the right side, and the dalmatic.

The book of the Gospels is also presented to him.

10. What are the powers appertaining to the priesthood?

The power to celebrate the Holy Sacrifice of the Mass, and administer the other sacraments, with the exception of Confirmation and Holy Orders.

11. What are the visible signs of ordination for the priesthood?

The imposition of hands and the prayer of the bishop, and the presentation of the chalice with bread and wine, followed by various significant ceremonies.

Of this prayer and imposition of hands the Holy Scripture says: "Take heed to thyself, neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. For which cause I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." These are St. Paul's words to Timothy (I. Tim. iv. 14, and II. Tim. i. 6). By prayer and the imposition of hands Paul and Barnabus were ordained: "then they fasting and praying, and imposing their hands upon them" (Acts xiii. 3).

The ordination is given during Mass after the Gospel, as follows:

1. The bishop instructs the person to be ordained concerning the duties of the priestly life and calling.

2. While he lies outstretched with his face to the floor, the Litany of the Saints is recited or sung. The bishop then gives him his blessing.

This ceremony is also performed at the ordination of subdeacon and deacon.

3. The bishop then, praying, lays his hands upon the person to be ordained, thereby imparting to him the priestly character. He is therefore then invested with the priestly stole, placed crosswise over the breast, and the chasuble which is as yet unfolded.

4. Then the power of blessing and consecrating is imparted. Then the Holy Ghost is invoked, and the palms of the candidate's hands are anointed with holy oil, as a symbol of the blessings that should come from the hands of the priest. The thumb and forefinger with which he must hold the consecrated Host are also anointed.

5. The bishop hands him the chalice filled with wine, and the paten with an unconsecrated Host, so that he may touch them, and says: "Receive the power to offer this sacrifice to God and to celebrate Mass, both for the living and the dead. In the name of the Lord. Amen." He thereby receives the power to say Mass, and proceeds to celebrate with the bishop, prays and consecrates with him, and from his hands receives the holy Communion.

6. As the priest must be both a preacher and

teacher, after Communion he pronounces before the bishop the Apostles' Creed in testimony of his own belief.

7. Laying both hands upon him, the bishop confers the power to remit sin, with the words: "Receive the Holy Ghost. Whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained."

As now the full power of the priesthood has been given him, the chasuble is unfolded.

8. The newly-ordained now places in the bishop's hands his promise of obedience, and with a kiss is received by him as a son and fellow-laborer.

He is then blessed by the bishop, and enjoined to pray for him and say three Masses of thanksgiving.

12. What is the highest rank in the priesthood?

That of bishop, who is a successor of the apostles and therefore a member of the unfailing ministry of the Church; who, as high-priest, administers Confirmation and Holy Orders, and, as shepherd, under the Pope, of a portion of the Church, is placed in charge of a diocese.

13. Who names or selects the bishop?

The manner of nominating bishops differs in different countries.

14. Whence does the bishop-elect derive his authority?

From the Pope himself, who empowers other bishops to consecrate the bishop-elect.

15. Who consecrates a bishop?

Another bishop, who usually has two more to assist him.

Generally the archbishop in the province to which the new bishop is assigned performs the act of consecration.

16. What are the visible signs of a bishop's consecration?

The imposition of hands, with the words: "Receive the Holy Ghost." Various ceremonies are performed which relate to and are symbolical of the bishop's power.

The most important ceremonies at the consecration of a bishop are:

1. After the Bull, or the confirmation by the Pope is read and the bishop-elect has taken the prescribed oath, he and the consecrating bishop begin to celebrate Mass, each at a separate altar, and continue up to the Gospel.

2. Solemn admonitions are now given to the bishop-elect; and as he lies outstretched with his face to the floor, the Litany of the Saints is read over him and the bishop, blesses him.

3. The book of Gospels is placed upon his

head and shoulders, as a sign that he must explain the Gospel with judgment and wisdom.

4. The consecrating bishop now lays his hands upon him, and says: "Receive the Holy Ghost."

5. His head and his hands are anointed with chrism, "that the power of the Holy Spirit may abound within him and guard him without."

6. The crosier, or bishop's staff, is handed to him, as a sign of his office of shepherd, and power to punish; and a ring is placed on his finger, as a sign of his faith and fidelity to the Church.

7. The book of the Gospels is taken from his shoulders and placed in his hand, because it is his chief duty to proclaim the Gospel.

8. With the kiss of peace he is now received as a companion; and to show the unity of the priesthood, he continues the holy Mass at the same altar with the consecrating bishop.

9. After Mass he receives the mitre, which, like to a helmet, signifies the courage and force with which he must proclaim the Gospel and defend the Church.

The bishop's gloves are then put on; they are significant of the spiritual purity and holiness of intention which must characterize all his actions.

10. In conclusion, all the clergy present reverentially kiss the hand of the new bishop and receive his blessing.

VII. The Sacrament of Matrimony.

Matrimony is a sacrament in which a single man and a single woman are united in marriage,

and receive grace from God to fulfil the duties of their state faithfully until death.

This sacrament imposes on the married couple the duty to live together in peace and love and conjugal fidelity, to bring up as Christians the children God may send them, and cheerfully share one another's joys and sorrows.

The free consent of both parties to the sacrament is absolutely essential.

1. How is the Sacrament of Matrimony received?

The bridal pair declare before their pastor and two witnesses that they take one another as husband and wife, whereupon the priest blesses their union.

A priest other than the pastor can officiate at this sacrament only when he has the permission of the pastor or bishop.

2. What is the ceremonial of this sacrament?

1. The bridal pair emphasize their consent by giving each other their right hand.

2. The priest with a blessing confirms their union in these words: "I join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost. Amen." In some places

the priest winds the stole about the hands of the newly-married couple, as a sign that this confirmation and ratification is done in God's name.

3. He blesses the wedding-ring, which is a symbol of their indissoluble union, and the love and fidelity of the married pair.

4. The bridal pair then receive the special and solemn matrimonial blessing.

This is given during the bridal Mass, immediately after the Pater noster.

When the bride is a widow, or when the marriage takes place at a prohibited time, this special blessing is not given, since a second marriage does not truly represent the union of Christ with the Church.

SECTION III.

THE SACRAMENTALS.

1. What do we usually understand by sacramentals?

By sacramentals we understand:

1. Whatever the Church blesses and devotes to the worship of God, or to

our own pious use, such as water, oil, salt, wine, palms, ashes.

2. Also exorcisms and blessings of the Church.

2. How are the sacramentals divided?

1. Into exorcisms.
2. Blessings.
3. Consecrations.

I. Exorcisms.

3. What is an exorcism?

An exorcism is that act by which the Church exempts persons and things from the evil spirit and his baneful influences.

4. Whence has the Church power over the evil spirit?

From Jesus Christ Himself: "Calling together the twelve apostles, He gave them power and authority over all devils" (Luke ix. 1).

"In My name, they shall cast out devils" (Mark xvi. 17).

5. When do exorcisms occur in Catholic worship?

They occur in man's behalf at the sacrament of Baptism, and again in the blessing and consecration of such

things as are to be blessed and consecrated.

6. Are such persons and things possessed by the devil?

No; but, on account of sin, the devil has over man and inanimate things the power and influence to harm them and, through such influence, to lead us into sin The highest degree of his influence is called obsession.

II. Blessings.

1. What is a blessing?

A blessing is that holy act whereby the Church calls down the divine blessing on persons or things.

Our Saviour Himself blessed children, His apostles, bread, fish, and other objects.

1. *The Blessing of the People at Public Service.*

2. What blessing occurs each Sunday before Mass?

The blessing of the assembled congregation with holy water.

Concerning holy water see page 75.

3. Why are the people sprinkled before Mass with holy water?

Because we should be cleansed and

sanctified when we come into God's presence for prayer.

4. What prayers are said by the priest at this blessing?

1. The Asperges; that is, a verse from one of the Psalms, saying: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow" (Psalm l. 9).

2. The first verse of the psalm Miserere, "Have mercy on me, O Lord, according to Thy great mercy," adding the "Glory be to the Father."

3. Standing at the altar-step, he sings or says a prayer invoking the protection of the angels on the place and on all present.

2. Christian Burial.

1. Why does the Church honor the remains of those who have died?

Because when in life they were temples of the Holy Ghost, and one day they will rise to a blessed and happy immortality.

2. What is the manner of burying grown persons deceased?

1. In Catholic countries the remains are carried, preceded by a cross and surrounded by lights, and while the death-bell tolls, to the gate of the cemetery.

2. There the coffin is sprinkled with holy water and incensed, prayers being recited for the repose of the soul.

3. When the body is lowered in the grave, the priest reads the Benedictus, or Canticle of Zachary, adding the beautiful antiphon: "I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one that liveth and believeth in Me shall not die forever." Then the grave is sprinkled while priest and people silently say the Lord's Prayer. A few responses follow, and all return reciting the De Profundis.

With us still survives, although it is not authorized by the Roman ritual, the old service of "the commitment" of the body to the earth, when the priest throws earth three times on the coffin, saying: "Memento homo quia pulvis est et in pulverem reverteris"—"Remember, man, thou art but dust, and unto dust thou shalt return;" which words are plainly intended as an admonition to the bystanders.

3. What public worship is proper at a funeral?

The Office for the Dead, or a part of it, should be recited if convenient; the Holy Sacrifice of the Mass should be offered; and the Libera said or sung at the catafalque. The Libera, with prayer and responses, is directed to the speedy relief of the departed soul from purgatory.

The catafalque is a resting-place in the church for the coffin during the services.

4. At what other times is it becoming to have public service for the dead?

According to a very ancient and praiseworthy practice, Masses should be offered on the third, seventh, and thirtieth day after the death or burial, and on the anniversary.

5. What is to be said about the burial of children?

The ceremonies resemble those for grown people; but instead of supplications for their souls, hymns of joy and congratulation, with prayers for the living, are said or sung. The children having left this world with their baptismal innocence unsullied, need not

prayers, being already with God. Hence, too, instead of black, white vestments are worn.

Other consecrations or dedications are the coronation of the Pope, the consecration of abbots, provosts, and abbesses, and the crowning of Christian princes.

6. What objects does the Church bless?

The Church blesses houses, fields, indeed every good gift of God to man; even railways, telegraphs, and sailing craft.

Concerning some such blessings see Part II.

7. What religious practice takes place daily in summer?

In Catholic countries from the feast of the Finding of the Cross on the third of May till the feast of its Exaltation, after the daily Mass, what is called the weather-blessing is given with the cross, and with the recital of prayers for weather favorable to the crops.

In some places this blessing is given with a particle of the true cross on which Our Saviour died, and which St. Helen discovered on Mount Calvary, where it had lain buried for three hundred years. This discovery gave rise to the feast of "The Finding of the Cross," on the third of May. Later it was carried away by the

Persians, but recovered by the emperor Heraclius, who brought it back to Jerusalem, where, with great solemnity and rejoicing, he replaced it in the Church of the Holy Cross. This happy event gave origin to the feast of the Exaltation of the Cross. At the present, the largest portion of the true cross is in Rome.

III. Dedications.

What do we understand by dedications?

We understand the blessing of objects which are thereby devoted to public worship or some other sacred purpose or use.

Dedications at which anointing with holy oil takes place, and which can be given only by the bishop, are called consecrations.

1. *The Blessing of Holy Water.*

1. When is holy water blessed?

Usually every Sunday before Mass.

2. How is this blessing done?

1. First the salt is blessed, with prayer and exorcism, whereby the influence of the evil spirit is broken and God's blessing and protection secured for our souls and bodies.

2. Then the water is similarly blessed.

3. The salt is then mingled with the water in the name of the Triune God, to show that the sprinkling with holy water may preserve us from the corruption of sin.

3. For what does the Church use holy water?

To sprinkle the faithful, and everything she blesses and consecrates.

According to the words of the prayers, the effects of grace to be produced should be, cleansing from venial sins, and protection of body and soul against the assaults of the evil spirit.

4. How should we use holy water?

The devout Christian takes holy water not only on entering and leaving the church, but also at home, on rising and retiring, going in and going out, and at other times; always beseeching God to cleanse him by the merits of Christ's precious Blood, and to protect him from all dangers of soul and body.

2. The Church Edifice and its Dedication.

1. What is the most solemn blessing performed by the Church?

The blessing or consecration of a newly erected church building.

As in the Old Law the sacred tabernacle was blessed by Moses, and the temple solemnly dedicated by Solomon, so too is it becoming and proper in the New Law to dedicate the house of God.

A. The Building of the Church.

2. Where did the Christians hold divine worship in early times?

In the early ages the Christians held divine service in private houses, and during persecution in secret caves, in the woods, in prisons, but more especially in the catacombs.

The catacombs were underground passages and caverns, partly natural, partly artificial, in which the Christians deposited the bodies of the martyrs, around which, on their feasts and in time of persecution, they would assemble to celebrate the holy mysteries. Many of these catacombs still exist, especially in Rome.

3. When was the erection of Christian churches begun?

It was not until Constantine granted freedom to the Christians that they could begin the erection of their own edifices, and transform the pagan temples into Christian churches.

The word church is derived from the Greek, and signifies the Lord's house. Other names are, the house of God, temple, basilica or the

house of the King. Specially large churches are called minsters, domes, cathedrals: dome from the Latin *domus*, a house; minster from monastery, because with many large churches were connected communities of regular canons or religious. The bishop's church is also called a cathedral, because it contains the *cathedra*, that is, the teaching-chair of the bishop. Churches of smaller dimensions are called chapels, oratories, shrines, etc.

In different ages and countries churches were built according to different plans, and in different styles of architecture.

Of these we have:

1. The Roman style, or basilican.
2. The mixed Roman and Byzantine style, whose distinguishing marks are the round arch and vaulted ceilings.
3. The Gothic style, whose characteristics are the pointed arch and towering spires.
4. The Renaissance style, or the revival of the ancient Roman architecture.

4. What is the ground-plan of a church?

Usually it is the form of a cross, because within its walls the sacrifice of Christ on the cross is renewed in an unbloody manner.

5. How should the church face?

The church should face to the east, whence light, truth, and grace of salvation have come to us.

6. What main divisions are found in a church?

In every church we have two divisions: the sanctuary and the nave or body of the church.

7. What part is called the sanctuary?

The sanctuary, sometimes called the choir, is the most important part of the church, for within it the Holy Sacrifice is offered up and the Blessed Sacrament is kept. In the sanctuary, as the central point of God's house, rises the high altar, on which, with us, the tabernacle usually stands, forming the dwelling-place of the Blessed Sacrament.

Besides the high altar, side altars are set up, not unfrequently in special chapels along the side walls of the body of the church.

With the sanctuary is connected the sacristy, or vestry, where the clergy prepare themselves and vest for divine service, and where the vestments are kept.

The sanctuary is separated from the body of the church by a rail, at which the laity receive Communion.

8. What portion of the building is called the nave and aisles?

The space set apart for the laity.

9. Why is it called the nave?*

Because it contains the laity as in a ship, appointed to carry them safe through the sea of this world to the shores of eternity.

10. How are the places in the nave appointed?

In olden times everywhere, and to-day in some countries, the women are on the left side and the men on the right side of the church.

11. What objects are to be found in the nave or body of the church?

At different points in the body of the church are to be seen the pulpit, the font, the confessionals, the pews, and the organ in the organ-gallery.

12. How is the church adorned?

We are accustomed to adorn the church with pictures and statues for the greater glory of God and the edification of the laity.

Usually these are placed about the altar and along the walls.

Each part of the church has its symbolical meaning; for example, the pillars which support it represent the apostles; the pulpit is the

* Navis is the Latin for ship.

mount on which Jesus preached; the roof is charity covering a multitude of sins.

The vestibule reminds us of the enclosure where in early times the catechumens and penitents assisted at public service. Hence it is that in some places the postulant for baptism is presented in this vestibule. It also represents the Old Testament as an entrance to the New Dispensation.

The whole church edifice in its various parts recalls the arrangement of the temple under the Old Law: the nave or body of the church is the court of the people; the choir or sanctuary is the ancient sanctuary, the altar with its tabernacle, the Holy of holies.

Above the church rises the bell-tower, which is the crowning of the building, and cries out to us, "Sursum corda"—"Lift up your hearts." On the summit stands the cross, which proclaims the victory of Christ over the world.

B. Consecration of a Church.

13. What ceremony precedes the building of a church?

The laying of the corner-stone at the beginning of the work.

14. How is the ceremony conducted?

The corner-stone, which is a figure of Jesus Christ, the foundation of the universal Church, is solemnly blessed; in the place where the altar is to stand a cross is erected, thereby showing that the place has now been claimed

for the service of God. Then suitable prayers and psalms are repeated, and the site is sprinkled with holy water.

The corner-stone of a church is always laid by a bishop, or a priest specially empowered.

15. Who performs the consecration of a church?

The bishop; and when the full consecration cannot take place, the church is blessed temporarily by a priest specially empowered, or by the bishop.

16. What divisions are observed at the consecration of a church?

1. The preparation.
2. The blessing of the exterior.
3. The consecration of the interior.
4. The consecration of the altar.

17. Of what does the preparation consist?

1. On the preceding day a fast is observed in the parish, and prayers are said to obtain the blessings of heaven.

2. Before the main door a temporary chapel is erected, in which the relics of the saints intended for the altar are placed.

3. Throughout the night a watch is held in the temporary chapel, with prayer and praise.

18. How is the consecration of the exterior performed?

1. In front of the church the clergy recite the penitential psalms and the Litany of the Saints.

2. The bishop blesses salt and water, with which he sprinkles the outer walls, passing in procession around them three times.

3. At each return the bishop knocks at the door, and asks that it be opened; at the third time he makes on it the sign of the cross, and then it is opened, to show forth that the cross triumphs over all opposition and closes to us the gates of hell.

19. How is the interior consecrated?

1. Uttering the greeting, "Peace be to this house," the bishop enters, and kneeling down, invokes the Holy Spirit.

2. While the Litany of the Saints and the Benedictus, Zachary's canticle of praise, are sung, the bishop strews ashes in the form of a cross on the

floor, and in them writes with his crozier the Greek and Latin alphabets.

3. He sprinkles the inside walls and the floor with holy water.

4. He anoints with chrism twelve places on the walls, each one of which is marked with a cross, sometimes called the apostle-cross, and a lighted taper; all accompanied with suitable prayers.

The Greek and Latin alphabets inscribed in the ashes signify that the church is consecrated on the foundation of the one Catholic apostolic faith, which in the beginning was proclaimed chiefly in the Greek and Latin languages; and also that the teachings of the crucified Christ form its very key-stone.

The anointing of the walls at the apostle-crosses signifies that in the edifice the faith will be taught and practised as preached by the apostles.

20. How is the altar consecrated?

1. The bishop first blesses the Gregorian water.

2. He signs the main door of the church with two crosses, and supplicates for mercy for those who shall pray in the edifice.

3. He makes the sign of the cross with the blessed water on the altar-table in

the centre and at the four corners, walks seven times around the altar, sprinkling it with the same water.

4. Three times, with the same water, he sprinkles the walls of the church, once he sprinkles the floor in the form of a cross, and then sprinkles towards the four points of the compass.

5. When he has anointed the inner and outer doors of the church with chrism, the sacred relics are carried in solemn procession from before the door and placed in the altar-stone with prayer.

6. Then the bishop anoints the altar on the centre and at both ends with oil and chrism, meanwhile making five signs of the cross over it, and incensing it.

7. Out of blessed incense he makes on the altar five crosses, each one consisting of five grains of incense, and then covers them with wax. All these crosses are then kindled and allowed to burn away.

8. Once again amid prayer the altar is anointed. Finally the altar-cloths are blessed on which the Holy Sacrifice is soon to be offered up.

The Gregorian water derives its name from Pope St. Gregory the Great, who first ordered this manner of blessing. With the water are mingled salt, ashes, and wine, all previously blessed. This water symbolizes: 1. The effects of the Sacrament of the Altar—water, purity of heart; salt, wisdom; ashes, penance; and wine, spiritual joy. 2. Jesus Christ Himself, Who is symbolized by the altar; the wine His divine, the water His human nature, the ashes His death, the salt His incorruptibility and resurrection.

The incensing, anointings, and the burning of the crosses have the following meanings: incense symbolizes favor before God; the holy oil, strength; the chrism, holiness; the burning candles, purifying power; the pouring out together of the holy oil and the chrism, the fulness of every blessing in the sacrifice of Jesus Christ, which, in renewal of the sacrifice on the cross, is to be solemnized on this altar.

3. *The Blessing of Bells.*

1. By whom may bells be blessed?

By the bishop, or by a priest duly empowered.

This ceremony is sometimes termed the baptism of bells, because, on account of the repeated washings and anointings, it bears some resemblance to the administration of baptism.

2. What is the significance of bells?

Their significance and use are well

described in the words of the old Latin legend:

"Laudo Deum verum, plebem voco, congrego clerum,

"Defunctos ploro, nimbum fugo, festaque honoro."

That is. "I praise the Lord, summon the laity, assemble the clergy.

"I bewail the dead, dispel the tempest, honor the feast."

Sometimes the still shorter inscription is used as an explanation:

"Vivos voco, mortuos plango, fulgura frango."

That is: "I call the living, bewail the dead, dispel the storm."

3. How is the blessing of bells conducted?

Amid beautiful and significant prayers, the bells:

1. Are washed with holy water that they may become a pure agency in the worship of God.

2. They are at first anointed outwardly in the form of a cross with oil for the sick, then seven times outwardly with the same oil, and seven times inwardly with chrism.

3. Thymia, incense, and myrrh are burned in a vessel under the bell.

4. The Gospel of the Assumption of the Blessed Virgin is read.

5. A name is then given to the consecrated bell.

The sevenfold unction with the oil for the sick signifies the cleansing from sins. The sevenfold unction with the chrism signifies the fountains of grace flowing through the sacraments to which the bells call us.

The fumigations symbolize the fragrance of prayer, and the protection that the bells will afford against evil spirits.

The Gospel of Mary and Martha is read, because the bells call us to the one thing necessary, the hearing and obeying of God's Word.

By their respective names the bells are distinguished from one another, their sacred uses are made known, and they themselves are placed under the protection of their respective patron saints.

4. *The Consecration and Blessing of Church Articles and Church Vestments.*

1. Why are church utensils and priestly vestments blessed?

As they are to be used at the high and holy sacrifice, reverence for the latter requires that these articles should be blessed.

2. How is this blessing performed?

It is performed with prayer, bene-

dictions, the sign of the cross, sprinkling with holy water. The chalice and paten are anointed with chrism, hence consecrated, because they are destined to hold the Body and Blood of the Lord.

Only bishops can consecrate chalices and patens. The other articles may be blessed by priests empowered to do so.

5. *The Consecration of Cemeteries.*

1. Why is the burial-place consecrated?

It is consecrated by a bishop or a duly empowered priest, because it is destined to receive the bodies of those who have died in Christ, and who as members of the Church are predestined to a glorious resurrection.

2. What are the names of a burial-place?

It is called the *churchyard*, because properly it ought to be laid out around a church; *God's acre*, because the bodies of the dead lie buried there as seed awaiting the coming forth to the resurrection; a *court of peace*, because the souls of the faithful departed have gone to everlasting rest; and *cemetery*, because the bodies are only tempo-

rarily asleep. Cemetery is a Greek word meaning a sleeping-place.

3. What ceremonies are performed at the consecration of a cemetery?

1. On the day before the consecration five crosses are erected, one in the centre and one in each of the four corners of the ground, and before each a low stand with a cross-arm on which three candles are to be lighted.

2. At the time of the consecration the three candles are lighted, the Litany of the Saints is recited, the bishop at the petition for the faithful departed making the sign of the cross over the place. Then he blesses salt and water and sprinkles the whole ground. At last he incenses each one of the five crosses and places on the top and arms of each the burning tapers. During all these ceremonies appropriate prayers are recited.

The standing crosses give us to understand that the dead expect their salvation and happi- from Christ crucified. The burning candles symbolize the prayers offered up for everlasting light for the departed souls.

The blessing of other objects, such as the holy oils, the baptismal water, the paschal candle,

he altar candles, the ashes, and the palms will be noticed farther on, in the explanation of the ecclesiastical year.

SECTION IV.

THE PROMULGATION OF GOD'S WORD.

1. In what manner is the teaching of God's Word promulgated?

1. Either by catechizing or preaching.

2. What is catechizing?

Catechizing is the explaining of the duly prescribed catechism to the children in the school, and to the young people and grown people in the regular Sunday instruction.

3. What is preaching?

Preaching is the announcing of the Word of God to the grown people who have already been instructed in the fundamental truths of religion.

4. When does preaching take place?

According to the law of the Church, on all Sundays and holy-days of obligation, and during Lent on occasional week-days.

Usually it is combined with the holy Mass, because for our salvation both are necessary, namely, the divine graces coming to us by the Holy Sacrifice, and the divine truth infused into our hearts by preaching.

The sermon is mostly based on the Epistle or Gospel occurring in the Mass of the day, explaining them entire or in their relation to each other, or else dwelling on some one point of faith or morals, and drawing practical conclusions.

5. Are all Christians obliged to hear the Word of God?

Yes; because: 1. The Divine Word is an excellent and powerful means of salvation, ordained by God Himself; 2. Because it is necessary for all to be from time to time reminded of the truths of faith and exhorted to the practice of virtue; 3. Because we are all obliged to edify each other by example of Christian piety.

"He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God" (John viii. 47).

6. How should we listen to the Word of God?

We should: 1. Receive it with earnest attention and sincere desire for our salvation; 2. Weigh it well, and apply it to ourselves.

"Blessed are they who hear the word of God, and keep it" (Luke xi. 28).

Usually before the regular sermon, the hymn "Veni Sancte Spiritus"—"Come, Holy Ghost"—is sung. The Gospel is read while the people stand and sign themselves with the triple mark of the cross on forehead, lips, and breast. (See page 22.)

SECTION V.

PRAYER AND CHANT.

1. What are the chief forms of prayer in the Church?

The following:

1. The Our Father.
2. The Hail Mary.
3. The Creeds.
4. The Breviary.
5. The Angelus.
6. The Rosary.
7. The Litanies.

See in the Catechism the explanation of the "Our Father" and "Hail Mary."

2. What creeds does the Church make use of?

1. Most frequently the Apostles' Creed.

2. The Nicene Creed at Mass.

See page 23.

3. In the Breviary, the Athanasian Creed, which takes its name from St. Athanasius.

4. On solemn and important occasions the formula prescribed by the Council of Trent, sometimes called the Tridentine Confession.

All these four of course hold the same teachings of faith. The last three explain more fully the Apostles' Creed, and were formulated to defeat the attempts of heretics against the faith.

3. What do we understand by the Breviary?

We thereby understand that system of prayers prescribed by the Church to be said by priests and members of some religious orders. It is united to and corresponds with the different periods and festivals of the ecclesiastical year.

According to Psalms cxviii. and clxiv., "Seven times a day I have given praise to Thee," the Office contains seven divisions: 1. Matins and Lauds, for the early part of the day; 2. Prime, for the first hour of the day; 3. Terce, for the third hour; 4. Sext, for the sixth; 5. None, for the ninth hour; 6. Vespers, at sunset; 7. Compline before bed-time.

4. Of what does the Breviary consist?

It consists for the most part of psalms and lessons from holy Scripture, to which are added lessons from the Fathers, and biographical accounts of saints, with prayers and hymns.

5. What is the aim of the Church in prescribing the recital of the Breviary?

She wishes: 1. That the praises of God may be continual; 2. That her servants may be preserved pure, strengthened and sanctified by unceasing prayer; 3. That the priests, like her Divine Master, Jesus Christ, may become the constant intercessors to God for the people; 4. That this earth-embracing prayer may show forth the unity of the Church.

In many places where there are sufficient clergy, such as cathedrals, collegiate churches, and religious communities, the Breviary, or Divine Office, is recited in common in choir, sometimes solemnly chanted.

6. What portion of the Office is rendered as part of the public service in parish churches?

1. The Vespers on Sundays and holydays of obligation.

2. Sometimes on Christmas morning, and on three days in Holy Week, the Matins and Lauds are sung or read.

3. Matins and Lauds for the dead at funerals, month's mind, and anniversaries.

7. What is Vespers?

Vespers is the evening portion of the Office of the Breviary. It consists of five psalms with antiphons, a short extract from the Scriptures, called the Capitulum or Little Chapter, a hymn, a versicle, the Magnificat with its appropriate antiphon, the collect of the day, with two closing verses, and an antiphon or anthem to the Mother of God.

8. What is the origin of the Angelus? What does it signify?

The Angelus, or triple Angelical Salutation, was introduced by Pope Urban II., in the year 1095, to call down the protection of Mary on the Crusaders, and was then permanently retained, in order to thank God for the blessings of redemption, to honor Mary, and to commend ourselves to her protection.

9. What is the Rosary?

It is an easy and simple form of oral and mental prayer, introduced by St. Dominic in the thirteenth century, heartily approved by the Church, and to this day recommended and practised fervently.

This form of prayer is called the Rosary because it is composed of a series of beautiful prayers and meditations, throughout which the principal mysteries of religion seem to be strung one after another like so many fair and fragrant flowers in a garland.

From these mysteries come the terms joyful, sorrowful, and glorious Rosary; for the first five express the joys of Jesus and Mary, the second five their sorrows, and the third five their glories. We should not weary at the frequent repetition of the same prayers in the devotion of the Rosary. In the 135th Psalm we read twenty-seven times, "His mercy endureth forever and ever;" and do not the angels continue always to sing: "Holy, holy, holy"? Nor can we find it tedious, as the mind should be constantly occupied with the contemplation of the holiest mysteries.

10. What is understood by a litany?

We understand an oral form of petition alternately repeated by priest and people.

The word litany is derived from the Greek, and means fervent invocation.

11. What Litanies are approved by the Church and used in public worship?

1. The Litany of the Saints.
2. The Litany of Loreto, in honor of the Blessed Virgin.
3. The Litany of the Holy Name of Jesus.

The Litany of Loreto is so named because it takes its rise from the Church of the Holy House of Loreto. Many of its invocations and praises are taken from the Scriptures and addressed to Mary.

All other litanies are for private devotion only.

12. What other special acts of worship are practised and encouraged by the Church?

1. Processions.
2. Confraternities.
3. Pilgrimages.

13. What do we understand by processions?

Processions are bodies of clergy and laity walking in solemn march together and in public, reciting prayers and hymns, and bearing the cross and banners.

14. Why were processions instituted?

1. In order to praise God publicly,

to give Him thanks, to invoke His protection and blessing, and to avert punishment. 2. To commemorate Christian victories; hence the cross and banners are displayed. 3. To remind us that we are but pilgrims on this earth, and should always walk in the presence of God.

We have examples of such processions in the very earliest times of Christianity.

15. When are processions held?

Ordinarily processions are held on Candlemas Day, Palm Sunday, and Corpus Christi, as joyful processions, and on St. Mark's Day and the Rogation-days, as processions of invocation, supplication, and penance. Here and there other processions occur for special devotion.

See the respective feasts.

16. What are Confraternities?

They are pious associations, for the most part approved by the Pope, whose members by a mingling and interchange of prayers encourage and animate one another to the performance of good works and the frequent reception of the sacraments.

The Church has granted to confraternities many indulgences, because if the members faithfully observe their rules, these societies aid them greatly in leading good and pious lives.

The observance of the rules is never binding under pain of any sin; nor is any one obliged to join a confraternity unless so disposed.

17. What are pilgrimages?

Pilgrimages are processions or journeys to some distant holy place, undertaken with a pious motive; such as glorifying God, reverence for His blessed Mother or the saints, and also for one's own sanctification.

18. Of what use are pilgrimages?

When they are carried out as the Church desires they are very laudable and salutary, for they are sanctioned by the example of the saints, and enriched with indulgences by the Church.

True it is, God hears us everywhere, yet He may be pleased to hear us more willingly in certain holy places and amid solemn surroundings. In pilgrimages there are many devotional circumstances that impel us to pray with more fervor and recollection, and hence we are more likely to be heard. If now and then something unseemly occurs at a pilgrimage, it is the abuse that is to be condemned, and not the thing itself.

19. How does the Church require a pilgrimage to be conducted?

The Church requires: 1. The pilgrim should not neglect any home or business duties; 2. He should have a pure motive; 3. He should employ the time going and coming profitably to his soul, and cheerfully bear all inconveniences; 4. At the place of pilgrimage he should pray earnestly, and, if possible, go to confession and Communion.

20. Are pilgrimages of ancient date?

In the Old Law, the Israelites, by divine precept, made a yearly pilgrimage to the Temple in Jerusalem, as did also Jesus, Mary, and Joseph. The early Christians made frequent pilgrimages to the places where Christ had dwelt and suffered, as well as to the tombs of the apostles and holy martyrs.

Among the noted places of pilgrimage, besides those in Rome and the Holy Land, may be mentioned St. James of Compostella in Spain, where rests the body of St. James the Greater; Loreto in Italy, whither angels translated the holy house of Nazareth; Lourdes in France, renowned for the visible apparition of the Blessed Virgin and

for many miracles; Maria Einsiedeln in Switzerland, where the body of St. Meinrad and a miraculous image of the Blessed Virgin are honored; Altotting in Bavaria, and Kevelaer in Rhenish Prussia, all but the first being places of pilgrimage to the Blessed Virgin.

21. Why is chant used in Catholic worship?

At public worship chant contributes both to the honor and glory of God and to the edification of the faithful.

22. Of what import is chant at public worship?

It is in one sense of necessary import, and a substantial part of worship prescribed by the Church. Sometimes it is used only to beautify and adorn the service.

23. When is chant an important element in public worship?

At the celebration of High Mass, at Vespers and the daily Offices, at the Benediction of the Blessed Sacrament, at the solemn administrations of sacraments, and at Consecrations, Dedications, and solemn Blessings.

24. What portions of the Mass should e sung?

At High Mass the choir should sing a Latin those portions in which the hole congregation express their par-cipation in the sacrifice.

25. Which are these parts?

They are the Introit, Gloria, Grad-al, Credo, Offertory, Sanctus, Bene-ctus, Agnus Dei, Communion, and ose parts called responses, which at ow Mass are uttered by the priest's rver.

As these are important parts of public wor-p, they cannot be sung at High Mass, in the nguage of the people. At Low Mass the choir ay sing in the vernacular.

26. When does sacred chant contribute erely to the beauty of Catholic wor-ip?

At all other church services the sing-g of hymns is merely a devotional thod of adding to the beauty and lemnity of the service. Hence at ch services hymns may be sung in e vernacular, provided the words and be suitable.

PART SECOND.

The Seasons of the Catholic Ecclesiastical Year.

SECTION I.

THE ECCLESIASTICAL YEAR IN GENERAL.

Definition and Division.

1. What is the ecclesiastical year?

The ecclesiastical year is the period during which the Catholic Church commemorates in her public worship the mysteries and events of redemption.

2. When does the ecclesiastical year begin and close?

It begins with the first Sunday of

dvent, and closes with the last Sun-
y after Pentecost.

**3. Which are the most important mys-
ries and events of redemption com-
morated in the course of the ecclesi-
tical year?**

They are the birth and the resurrec-
n of Jesus Christ, and the descent
the Holy Ghost. Hence Christmas,
ster, and Pentecost are the chief fes-
als of the Church.

**4. Is the celebration of any one of
ese three mysteries limited to the chief
tival day itself?**

No; the celebration is not limited
the chief festival day; for each is
ceded by a season of preparation
d followed by a season of subsequent
servance.

**5. What is formed by each of these
tivals and the time preceding and fol-
ring?**

Each one of these three high fes-
als with its preparatory and subse-
ent observance forms a cycle, time,
tide.

6. And hence how is the ecclesiastical year divided?

The whole ecclesiastical year is divided into three cycles or tides namely, Christmastide, Eastertide, and Whitsuntide.

7. Besides the above, what remarkable days occur in the course of the ecclesiastical year?

In the course of the ecclesiastical year occur:

1. The fifty-two Sundays.
2. Other feast-days.
3. Fast-days.

1. *Sunday.*

8. What is the Sunday?

The Sunday is the first day of the week, which, in accordance with God's commandment, we should sanctify in a special manner by good works, such as the hearing of Mass and the divine Word, and by refraining from servile work. Hence it is called the Lord's day.

9. Was Sunday always the Lord's day

No; in the Old Law the seventh day of the week, or Saturday, was kept as the Lord's day, in remembrance of the completion of creation by God.

It was called the Sabbath, that is, the day of rest, because on that day God rested, that is, ceased to create anything new, and blessed and sanctified His work.

10. Why do we Christians observe Sunday instead of Saturday?

Because Christ arose from the dead on a Sunday, and the Holy Ghost came down on a Sunday.

The sacred Scriptures and very ancient Church writers assure us that the apostles themselves kept Sunday as the Lord's day (Acts xx. 7; I. Corinth. xvi. 2). St. Justin, the martyr, who died in 167, writes: "We all assemble together on Sunday, because it is the day on which God when creating the world separated light from darkness, and on which, too, Our Saviour Jesus Christ arose from the dead."

2. *The Festival Days.*

11. How are the festival days of the ecclesiastical year divided?

They are divided into—

1. Festivals of the Lord;
2. Festivals of the Blessed Virgin;

nd

3. Festivals of angels and other saints.

The particular festivals will be mentioned later on.

The feasts are observed in the Church with different degrees of solemnity, and hence are divided into days of commemoration, feasts of lesser degree, and feasts of the second and first class.

12. Do all the annual feasts fall each year on the same day?

No; some fall each year on a different day of the month, and are called movable feasts, others fall always on the same day of the month, and are called immovable feasts.

13. On what are these changes based and arranged?

The festival of Easter, which, since the decision of the General Council of Nice in the year 325, occurs on the first Sunday after the full moon in the beginning of spring. On this basis are regulated the two seasons of Eastertide and Whitsuntide.

According to this arrangement, Easter may fall on any Sunday between the 22d of March and the 25th of April.

14. What is the day called just before the higher festivals of the ecclesiastical year?

It is called the Eve or Vigil, that is, the watch-night, so named because the primitive Christians in the first centuries used to spend in the Church, with prayer, praise, and fasting, the night preceding each solemn festival. Later this preparation was assigned to the day before instead of the night, and the day was made a fast-day.

15. How long are the chief festivals observed in the Church?

Eight days. This period of commemoration is called an octave.

16. How do you call those days which are to be kept by the faithful?

They are called days of obligation, and ought to be kept as Sunday.

These are different in different countries. For, as the Church has power to institute festivals, so too has she the right to abrogate them, to elevate them, and in some places to lessen them, when time and circumstances require it.

3. *Fast-days.*

17. What do you understand by fast-days?

We thereby understand the days on which, by the third precept of the Church, we are obliged to fast; that is, to so regulate our diet as to take but one meal and a collation, and to abstain from flesh-meat.

18. Which are the fast-days of obligation?

1. The forty days of Lent; that is, all days from Ash Wednesday to Easter, with the exception of Sundays.

2. The Ember days, or quarter tense; namely, the Wednesday, Friday, and Saturday after the third Sunday of Advent, after the first Sunday of Lent, after Pentecost, and after the Exaltation of the Cross.

3. The vigils or eves of festivals.

The forty days' fast of Lent is ordained in imitation of the forty days' fast of Our Saviour.

The Ember-days, or quarter tense, are instituted to thank God, each season of the year, for the benefits received during that season, and to remind the faithful, each quarter of the year, of the duty of penance; also to pray to God for de-

serving priests, for on those days the ordination of priests usually takes place.

By the fasts on vigils we should prepare ourselves for a worthy celebration of the great festival itself.

19. On what days besides the exact regular fast-days, is abstinence from meat required?

On all Fridays and Saturdays, though never on Christmas.

In most countries the Saturday abstinence has been discontinued, except when the Saturdays are of themselves fast-days. In many places, too, the abstinence on these is much modified.

Each one in the matter of fasting and abstinence is to be guided by the rules of his own diocese.

SECTION II.

THE ECCLESIASTICAL YEAR IN PARTICULAR.

I. Christmastide.

1. What is the meaning of Christmastide?

During Christmastide the mysteries of the Incarnation and the birth and childhood of Jesus are presented for

our contemplation. These were the divine preparations for our redemption.

2. What portion of the ecclesiastical year does Christmastide comprise?

It comprises: 1. Advent, as the anticipation of the feast; 2. Christmas Day, or the great feast itself; 3. The days between Christmas Day and Candlemas Day, as it were in echo or sequence of the great celebration.

1. *The Anticipation.*

3. What is the meaning of Advent?

The season of Advent, embracing the four weeks preceding Christmas Day, represents the four thousand years during which mankind was compelled to await the advent, or coming, of the Redeemer.

4. What is the object of Advent?

It should enkindle within us a desire for the grace of the Redeemer, and serve as a time of humble and penitential preparation for the feast of his birth.

5. How does the Advent season serve to awaken our desire for the Redeemer?

By the celebration of the Rorate Mass, at the break of day, signifying the gloom of the long period during which mankind had to wait for the rising Sun of justice.

This is called the Rorate Mass because its Introit opens with the words: "Rorate cœli desuper, et nubes pluant justum"—"Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened, and bud forth a Saviour" (Isaias xlv. 8).

6. What means are used by the Church to incite us to penance and humility?

The wearing of violet vestments; the omission of all hymns of joy, for example the Gloria in Excelsis; and especially the study of the Sunday Epistles and Gospels, which teach and urge penance and reformation in our lives.

7. What feast comes in Advent?

The feast of the Immaculate Conception of the Blessed Virgin Mary, on which the Church commemorates the truth that Mary, by special divine decree, and by signal favor obtained through the merits of Jesus Christ.

from the moment of her conception, was preserved from the stain of original sin, and was full of grace, in order that she might be worthy to become the mother of the Son of God.

The Immaculate Conception is a festival of the first class, with an octave, and is a day of obligation. It is the patronal feast of the United States.

8. What fast-days come in Advent?

1. The three Ember-days of winter, in the week following the third Sunday of Advent; and

2. Christmas Eve, as the immediate preparatory fast for the feast.

2. Christmas Day.

9. When is Christmas Day celebrated?

Christmas Day, the commemoration of the birth of Our Saviour, falls always on the 25th day of December.

10. Why is it called the Blessed Night?

Because we celebrate it on the night that was blessed and sanctified by the birth of Jesus.

11. Why is it called Christmas?

Because on that day the Church

celebrates the Masses specially commemorating the birth of Christ.

12. How does the Church celebrate this grand and gracious festival?

By the celebration on that day of three Masses: the first at midnight, the Angels' Mass, indicating the hour of Christ's birth; the second, the Shepherds' Mass, at day-break; and the third, in the full light of the sun.

13. Of what are we reminded by these three Masses?

1. Of the bodily birth of Jesus from the Virgin Mary;

2. Of His spiritual birth in the hearts of men; and

3. Of His eternal procession from the bosom of the eternal Father.

It is usual at Christmas time to represent the birth of the infant Saviour by means of the so-called "crib of Bethlehem." In 1226 St. Francis Assisi set up the first of these cribs, for the purpose of increasing in the hearts of the spectators renewed love for the new-born Saviour.

The Christmas tree represents Jesus as a fair and fruitful tree that was to come forth and grow out of the root of Jesse; that is, as the Son of David (Isaias xi. 1); and Who through His truth and grace of redemption became the light

and salvation of the world. Of this light to the world, and of these fruits of salvation, we are reminded by the tapers and fruits on the Christmas tree, as well as by the presents that are exchanged.

3. *Subsequent Observances.*

14. What does the time of the subsequent observances of Christmastide embrace?

It embraces:

1. The octave of Christmas.
2. The feast of the Circumcision.
3. The feast of the Epiphany, with its octave.
4. The Sundays after Epiphany.
5. The purification of the Blessed Virgin, or Candlemas Day.

15. What high festivals occur in the Christmas octave?

During the Christmas octave occur:

1. On the 26th of December the feast of St. Stephen, deacon and martyr, who was the first to voluntarily pour out his blood for the cause of Christ.
2. On the 27th of December the feast of the apostle and evangelist St.

John, whom Jesus loved more than all the other apostles.

3. The feast of the Holy Innocents of Bethlehem, who were put to death by Herod for the sake of Christ.

All these three are feasts of the second class, with octaves.

16. What blessing takes place on St. John's Day?

In some countries wine is blessed and distributed, with the words: "Drink the love of St. John."

This ceremony of blessing and distribution signifies that we should be filled with the love that animated St. John for God and his neighbor. It is also intended to shield us against death by poison, in remembrance of the miraculous escape of St. John from poisoning.

17. What devotion is peculiar to the close of the year?

On the last night of the year, or if more convenient, on the last Sunday evening, the hymn Te Deum is solemnly sung, to return thanks to God for His blessings and favors during the year just closing. From its happening frequently on St. Sylvester's Day, it is

sometimes called the devotion of St. Sylvester.

18. What religious feast occurs on the civic New Year's Day?

On New Year's Day the Church celebrates the feast of the Circumcision of Our Lord, Who on this day, in obedience to the law of Moses, underwent circumcision and received the name of Jesus.

As the holy name of Jesus is the holiest, sweetest, and most powerful of all names, and one which we should reverence and invoke, the Church devotes the second Sunday after Epiphany to its special, solemn veneration.

19. On what day is the feast of the Epiphany, or the manifestation of Christ to the Gentiles, celebrated?

This sublime festival, sometimes called the Feast of the Three Kings, falls on the 6th of January, and is observed as a feast of the first class, with an octave.

20. Why is it sometimes called the Feast of the Three Kings?

It is so called because, as the Gospel of the day tells us, three wise men, or

kings, led by a miraculous star, came from the East to adore the new-born king, offering Him gold, myrrh, and frankincense.

21. What does this feast teach us?

This feast teaches us to adore the Saviour as true God and true man, and to offer Him the gold of our love, the myrrh of our patience, and the incense of our prayer.

22. Why, in the language of the Church, is this feast called the Epiphany or Manifestation?

It is so called because—

1. Jesus, by calling the wise men, shows that He came to be the Redeemer not only of the Jews, but also of all other nations.

2. Also on this day is commemorated the baptism of Jesus, at which He was solemnly recognized by His Heavenly Father as His beloved Son; also is commemorated the first public miracle of Jesus at the wedding in Cana, whereby He revealed Himself as God for the first time publicly.

Down to the fourth century, this day was

honored in the East as the festival of Christ's birth and manifestation in the flesh.

It is sometimes called "The Twelfth Day" and "Little Christmas."

23. What blessing takes place on Epiphany?

On this day or its vigil there is held a solemn blessing of water: (1) in remembrance of Christ's baptism in the Jordan; (2) of the changing of water into wine at the wedding feast in Cana; (3) of the custom in the early Church of baptizing on this day.

This blessing is peculiar to some countries, and is not mentioned in the Roman Ritual.

24. What meaning is attached to the Sundays after Epiphany?

These Sundays place before us the childhood, youth, and education of Jesus.

Their number ranges from two to six, according as Easter comes early or late in the year. Those that are excluded are transferred to the twenty-third and other Sundays after Pentecost.

25. What feast closes Christmastide?

The feast of the Presentation of the Child Jesus in the Temple, which is also called the Purification of the Blessed Virgin, and is celebrated on the 2d of February. Its popular name is Candlemas Day.

26. Why is it called the feast of the Presentation of the Child Jesus in the Temple?

Because on this day, the fortieth after the birth of Christ, Mary, in obedience to the law, offered up her divine Son to His Heavenly Father.

27. And why is it called the Purification?

Because on that day Mary offered up the prescribed clean oblation.

28. Why is it called Candlemas Day?

Because on this day, just before Mass, candles are blessed and a procession takes place to remind us that when Jesus was presented in the Temple, the gray-haired Simeon declared Him to be a light set up for the enlightenment of the Gentiles (Luke ii. 32).

Concerning the signification of lights at divine service, see above, "On the Mass," page 16.

The candles are blessed with several prayers, hymns of praise, holy water, and incense.

II. Eastertide.

1. *The Anticipation.*

1. What means Eastertide?

The time during which are commemorated the mysteries of the passion, death, resurrection, and ascension of Christ.

2. What portions of the ecclesiastical year does the Eastertide embrace?

1. The time between Septuagesima Sunday and Holy Saturday, as a preparatory observance.

2. Easter Day itself, as the supreme festival.

3. The time between Easter and Ascension Day, as the subsequent observance.

3. What time does the preparatory observance of Easter embrace?

The preparatory observance embraces:

1. Septuagesima, Sexagesima, and Quinquagesima.
2. The Lenten season proper.

4. What time does the ante-Lent embrace?

The ante-Lent embraces the three Sundays preceding Ash Wednesday, and is so called because in olden times many persons began their fast sometimes fifty, sixty, and even seventy days before Easter.

5. How are these three Sundays named?

The first of them, being seventy days before Easter, is named Septuagesima Sunday; the second, as the beginning of the sixty-day fast, is called Sexagesima; the third, Quinquagesima, as the beginning of the fifty-day fast.

6. How is divine service conducted on these days?

As in the real Lenten season, divine service is rendered in violet or purple vestmnts, and everything denoting joy and gladness is omitted, such as the Gloria, Alleluia, Te Deum, etc.

Some or all of these Sundays often come before Candlemas Day, and then they mingle in the after-observances of Christmastide.

7. When does Lent begin?

The holy season of Lent begins with Ash Wednesday and continues till Holy Saturday, inclusive.

8. How are the Sundays of Lent designated?

These Sundays are usually known as the first, second, third, and fourth Sunday of Lent; the fifth being called Passion Sunday, and the sixth Palm Sunday.

Sometimes, too, they are designated by the first word in the Introit of the Mass proper to each of them, such as Invocabit, Reminiscere, Oculi, Lætare, Judica.

9. Why is Lent appointed?

Since the days of the apostles Lent is set apart by the Church—

1. That we may ourselves imitate the forty-day fast of Our Saviour.

2. That we may be reminded in a special manner of His passion and death.

3. That by fervent prayer, hearing the divine Word, earnest mortification,

and abstinence from all amusements, we may prepare ourselves for a worthy reception of the sacraments, and a becoming celebration of Easter.

10. With what practice is Lent begun?

The holy season of Lent is ushered in significantly by making the sign of the cross on the heads of the people on Ash Wednesday with blessed ashes.

11. What does this ceremony remind us of?

The ashes are a symbol of death, which we have merited by sin, and should incite us to penance. Hence the priest, whilst putting the ashes on our heads, says: "Remember, man, that thou art dust, and unto dust thou shalt return."

These ashes are made from the palm branches blessed on the preceding Palm Sunday, and show forth how quickly death puts an end to all our rejoicings.

12. Why is the fifth Sunday in Lent called Passion Sunday?

The fifth Sunday is called Passion Sunday, or Sunday of Suffering, because from that day forth the Church

is engaged in commemorating the sufferings of Christ exclusively.

13. What do we observe in the divine service of this day?

To-day the last lingering symbols of joy disappear, even the "Glory be to the Father," whilst the crucifix is veiled in violet to signify that a short time before His passion Jesus hid Himself from the Jews and was most painfully humiliated in His afflictions.

2. *Holy Week.*

14. What is the last week of Lent called?

It is called Holy Week and the Silent Week.

In her liturgy the Church calls it the Great Week, because during its days the grandest events are commemorated and the greatest graces are given to us.

The Church in this week seeks to remind us specially of the sufferings of Christ, by chanting in the Mass of Palm Sunday, and of Tuesday and Spy Wednesday, instead of the ordinary Gospel, the Passion or the history of the sufferings and death of Jesus.

15. What days particularly of Holy Week have a special meaning?

Palm Sunday, Holy Thursday, Good Friday, and Holy Saturday.

16. Of what does Palm Sunday remind us?

Palm Sunday is the day on which Jesus triumphantly entered the city of Jerusalem, when the people with palm branches in their hands came out to meet Him, and to salute Him as the Son of David.

17. What observances are held on this day?

Palms are blessed and carried in a religious procession.

The blessing of the palms proceeds in the following manner: The choir sings the words of praise, "Hosanna to the Son of David;" then follows a prayer, then a lesson out of the Old Testament concerning the promise of the miraculous manna; then is sung the Gospel describing the entry into Jerusalem, then a preface and several prayers invoking a blessing on the palms, which are at last sprinkled with holy water and incensed. The palms are then distributed, and the procession begins.

On the evenings of Spy Wednesday, Holy Thursday, and Good Friday, Tenebræ is sung as an evening devotion, consisting of psalms, lessons, and lamentations having reference to the sufferings of Christ. These lamentations are

the wailings of the prophet Jeremias over the destruction of Jerusalem, and are intended to put us on our guard against the misery of sin and to impress us with the necessity of penance.

During the Tenebræ fifteen candles are kept burning on a triangular candlestick, and at the end of each psalm one is extinguished, except the last one, which is carried lighted behind the altar and again brought forth and replaced, still burning, in the triangle.

This is intended to show us that the light of the Godhead in Jesus Christ, whilst becoming apparently dimmer during His sufferings, was never extinguished, and at the Resurrection only burst forth with greater brilliancy.

18. What events are commemorated on Holy Thursday?

1. The institution of the Blessed Sacrament of the Altar.

2. The beginning of Christ's passion in the Garden of Olives.

In some countries it is customary on this day to place on the table, for the first time in the season, the first green vegetables of spring, and on that account it is known as Green Thursday.

19. What are the Church observances of this day?

1. Holy Mass.

2. The blessing of the holy oils by the bishop.

3. The uncovering of the altars.
4. The washing of the feet.

20. What takes place during Mass?

The Church commemorates to-day the institution of the Blessed Eucharist, and as a sign of gladness the Gloria is sung at the Mass, and all the bells are rung during its recital by the priest.

In each parish church but one Mass is celebrated, at which the other priests receive Communion, because at the Last Supper Christ alone changed bread and wine into His Body and Blood, and administered to His apostles.

At the Mass two large Hosts are consecrated, one of which is kept for Good Friday, and at the end of Mass, in a veiled chalice, is carried in procession to the repository prepared on one of the side altars.

The organ and bells are now silent till the Gloria on Holy Saturday, to indicate the deep grief of the Church at the sufferings and death of Christ. The signs required during the Offices are given by means of a wooden rattle.

21. Why does the consecration of the holy oils take place to-day?

To-day, during Mass, the bishop consecrates the oils that are used at Baptism, Confirmation, Extreme Unction, and episcopal and other consecrations; for on this day Christ by establishing

the priesthood, made the apostles the dispensers of the sacraments.

22. Why are the altars stripped after Mass?

The altars are stripped to indicate our sorrow at the death of Jesus, and in sad memory of His exposure during the scourging and crucifixion; but more especially in memory of His humiliation and affliction, of which the prophet says: "There is no beauty in Him, nor comeliness" (Isaias liii. 2).

23. Of what does the washing of the feet remind us?

The washing of the feet of their inferiors performed by the Pope, the bishops, and other superiors reminds us of the deep humility of Jesus, Who on this day, before instituting the Blessed Sacrament, washed the feet of His apostles, and bade them do the same in imitation of Him.

24. What are the Church observances of Good Friday?

On Good Friday the Church, amid the deepest affliction, commemorates the death and burial of Jesus.

Because of this sorrow the services are carried on in black vestments, and Good Friday is not held as a feast.

25. How does the service begin to-day?

The priest and his ministers, when beginning the service, prostrate themselves at the foot of the altar.

26. Why is this done?

It is done in imitation of the debasement of Our Lord, Who for our sake underwent the death on the cross, and also to give expression to our profound grief at His sufferings and death.

27. In what does to-day's service consist?

1. The priest reads some prophecies and symbolical passages from the Old Testament concerning the death of Christ.
2. The history of the Passion according to St. John.
3. The great Supplications.
4. Then follow the uncovering of the cross and the adoration of the same.
5. The Mass of the Presanctified.

28. For what does the Church ask in the great Supplications?

In these solemn petitions the Church prays for herself, the Pope, the bishops, the clergy, and the laity; for the State, the neophytes, for all sufferers, heretics, Jews, and pagans, that they may share in the fruits of the sacrificial death of Christ, Who died for all men.

29. How is the unveiling of the cross done?

To represent the elevation of Christ on Calvary, the priest, taking the black veiled cross, holds it up to the people, and ascends gradually the altar-steps, at each step uncovering a part of the cross, and each time singing in a higher tone of voice: "Ecce lignum crucis"—"Behold the wood of the cross, on which hangs the salvation of the world." The choir each time responds: "Venite adoremus"—"Come, let us adore."

30. How is the cross adored?

The priest lays the uncovered cross before the altar, and makes the adoration, by kneeling three times at different distances, and lastly kissing the sacred wounds on the figure.

31. What does the choir sing in the mean while?

In the mean while are sung the improperia, or reproaches which Christ must have made to His ungrateful people for their sinfulness.

32. In what does the Mass of the Presanctified consist?

The Mass of the Presanctified consists in this: the priest brings back in procession from the repository the Host consecrated the day before, places it on the high altar, and there, as a representation of the death and burial of Jesus, receives holy Communion under one kind.

33. Why is no Mass celebrated to-day?

Because it would be unbecoming, on the day when we commemorate in sorrow the bleeding sacrifice on the cross, to celebrate the unbloody renewal of that sacrifice.

34. What does Holy Saturday bring to mind?

Holy Saturday brings to mind the silence and repose of the Saviour's tomb, and His descent into Limbo.

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35. What do the Holy Saturday services consist of?

They consist of:

1. The blessing of the new fire;
2. The blessing of the paschal candle;
3. The blessing of the baptismal water; and
4. The holy Mass.

36. What does the new fire signify?

The new fire, which, to signify that Christ is the corner-stone on which the Church is built, and which is struck from a flint, and from which all the lamps in the Church are relit, symbolizes the risen Christ, Who in new splendor comes forth from the tomb to be the Light of the world.

37. What does the paschal candle symbolize?

The paschal candle is also a figure of the risen Christ. The five incisions represent the five wounds, and the five grains of incense the spices and ointments used in embalming the body of Christ.

The blessing of the paschal candle is done during the chanting of the beautiful hymn of

praise called the Exultet, which lauds the risen One and His glorious resurrection.

38. Why is the baptismal water blessed on this day?

The baptismal water is blessed on this day because formerly baptism itself was administered to the neophytes and recently converted persons on Easter Eve.

Before the blessing proper of the baptismal water, twelve prophecies from the Old Testament, having reference to the Sacrament of Baptism, are read, and prayers are offered for the neophytes. The clergy then proceed to the font singing a hymn. This service embraces the chanting of a grand preface, with many blessings and ceremonies. Thus, for example, the water is scattered towards the four quarters of the globe, to signify that the water of baptism is to cleanse the whole world from sin. The priest breathes on the water, and dips into it the paschal candle three times. This is to represent and to call down the cleansing, sanctifying power of the Holy Ghost, which comes to us through baptism. Finally, oil, and then chrism, and then oil and chrism together are poured into the water and mingled with it, to show forth the effects of baptism; namely, cleansing, strengthening, sanctifying, and endowing with grace. Finally, the Litany of the Saints is sung in behalf of the neophytes, the sacred ministers being prostrated before the altar, with their face on the steps. It is

thus that they in one way acknowledge their unworthiness, and on the other hand express the fervor and devotion of their invocation.

39. What does the Church celebrate in the Mass of to-day?

The resurrection of Our Lord is commemorated in the Mass of to-day. Hence the Gloria is chanted and the bells are rung, and the Alleluia is solemnly sung three times at the end of the Epistle and after the Ite Missa est.

3. *Easter Sunday.*

40. What is the rank of Easter Sunday?

Easter is the highest festival in the ecclesiastical year, for on it we commemorate the resurrection of Christ, which is the most important event in our redemption, the foundation of our faith, and the base of our hope.

The word Easter is derived from Ostara, the old Teutonic name of the goddess of spring, whose feast was replaced by the commemoration of the resurrection of Christ.

Easter is also called Pascha, the name of a festival in the Old Dispensation, for the Risen One is the veritable Lamb sacrificed for the sins of the people.

41. How does the Church celebrate this festival?

The Church celebrates this festival with the greatest solemnity and joy, to which she gives expression by chanting the Alleluia. This tone of gladness is kept up during the octave and until Ascension Day.

42. How should we observe this festival?

Like the Church, we should observe this festival with spiritual joy, following the injunction of the apostle: "As Christ is risen from the dead by the glory of the Father, so we also may walk in the newness of life" (Romans vi. 4).

4. *Subsequent Observances.*

43. What portion of the ecclesiastical year does the season of the subsequent observances embrace?

The subsequent observances of Easter embrace:

1. The octave of the feast.
2. The five Sundays after Easter.
3. The feast of the Ascension.

44. What days of the Easter octave are kept solemnly?

Easter Monday as a second Easter, and the day of the octave called with us Low Sunday, and in Latin Sunday in White—Dominica in albis.

45. Why is this day called Sunday in White?

It is so called because in olden times the neophytes baptized at Easter laid aside their white garments during the Mass of this day.

46. How do we designate the Sundays after Easter?

We designate them as the first Sunday after Easter, the second, and so on; and sometimes by the first word of the Introit in the Mass of each, as Quasi modo, Misericordia, Jubilate, Cantate, Rogate.

47. How do you call the week that follows the fifth Sunday after Easter?

We call it Rogation or Prayer Week, because from very early times religious processions were held, to implore God's blessing on the crops in the field.

48. On what day is the ascension of Christ commemorated?

On the fortieth day after Easter; for on that day Jesus ascended triumphantly into heaven.

49. What ceremony is peculiar to this day?

After the Gospel in the Mass, the paschal candle is extinguished, to symbolize the departure of Christ from earth to His heavenly Father.

Ascension Day is a holy-day of obligation, and a feast of the first class, with an octave. In some places open air processions are held to-day.

50. What special festivals occur during Eastertide?

1. On the 3d of February the feast of St. Blase, bishop and martyr.
2. On the 5th of February the feast of St. Agatha, virgin and martyr.
3. St. Patrick's Day, the 17th of March.
4. St. Joseph's Day, the 19th of March.
5. The Annunciation of the Blessed Virgin, on the 25th of March.

6. St. Mark the Evangelist, on the 25th of April.

7. The Finding of the True Cross, on the 3d of May.

(See Part I., page 74.)

On the feast of St. Blase throats are blessed, for this saint by his holy prayers once saved from death by choking a boy who had swallowed a fish-bone. Hence he is the intercessor against troubles in the throat.

St. Agatha by her prayers once rescued from destruction by fire her native town of Catania. Hence she is a protectress against fire.

The Catholics of Irish descent, scattered through every quarter of the globe, celebrate on the 17th of March the festival of St. Patrick, who brought the light of faith to Ireland in the fifth century.

St. Joseph's Day is kept as a feast of the first class, because he is the foster-father of Jesus, the patron of the universal Church, and a great and powerful intercessor before God, as well as the patron for a happy death.

On Annunciation Day, which is of the second class, the Church honors the great mystery of the Incarnation of the Son of God, Who on this day, by the power of the Holy Ghost, assumed human nature from the body of the Virgin Mary, as declared by the archangel Gabriel.

On St. Mark's Day processions are held as in Rogation Week.

III. Whitsuntide or Pentecost.

1. *The Preparation.*

1. What is the meaning of Whitsuntide?

It recalls to us the coming of the Holy Ghost, His mission in the Church, and the completion of redemption.

2. What portion of the ecclesiastical year does Whitsuntide embrace?

It embraces:

1. The time between the Ascension and Whitsunday, as preparation.
2. Pentecost itself, as the great feast.
3. The period between Pentecost or Whitsunday and the first Sunday of Advent, as a subsequent observance.

3. What time is included in the preparatory observance?

The ten intervening days between the Ascension and Pentecost, during which the apostles were assembled in prayer, preparing themselves for the coming of the Holy Ghost.

4. What is the proximate preparation for Pentecost?

The vigil of Pentecost, or Whitsun Eve, which is a day of abstinence and

fasting, and on which there is a solemn Mass, with ringing of bells and the blessing of the baptismal water.

As on Holy Saturday, the baptismal water is blessed, because on this day too, in ancient times, a solemn baptism of catechumens took place.

2. *Pentecost.*

5. What is Pentecost or Whitsunday?

Pentecost is the commemoration of the coming of the Holy Ghost, and it occurs ten days after the Ascension, hence fifty days after Easter.

The word Pentecost is of Greek origin and means the fiftieth day.

6. How is Pentecost celebrated?

The feast is observed during two days, Sunday and Monday, with the greatest solemnity.

To-day, and each day during the octave, the celebrant at Mass wears red vestments, because red symbolizes the fire of the love of the Holy Ghost.

7. How should we observe Pentecost?

We should implore the Holy Ghost for His sevenfold gifts, and joyfully thank Him for graces received.

3. *Subsequent Observance.*

8. What time does the subsequent observance of Pentecost embrace?

It embraces:

1. The octave of Pentecost.
2. The Sundays after Pentecost.

During the octave of Pentecost occur the Ember-days, or quarter tense of summer.

9. How many are the Sundays after Pentecost, and what do they bring to our mind?

Each year they number from twenty-four to twenty-eight, according as Easter comes late or early in the season. They present to our study and contemplation the workings of the Holy Spirit in the Church from Pentecost to the day of judgment.

10. What feast occurs on the first Sunday after Pentecost?

The feast of the Blessed Trinity, on which day we profess our faith in that mystery, and should also adore, praise, and glorify it, and thank the Triune God for the blessing of creation, redemption, and sanctification.

11. What grand festival comes soon after Trinity Sunday?

On the Thursday following Trinity Sunday comes the festival of Corpus Christi, for a joyful remembrance of the institution of the Blessed Eucharist, and the honor and glory of that adorable Sacrament of the Altar.

The words Corpus Christi are Latin, meaning the Body of Christ.

12. How is it celebrated?

1. At High Mass the beautiful hymn Lauda Sion is read and sometimes sung.

2. The Blessed Sacrament is carried in a solemn procession, which halts at different altars, and benediction is given at each.

3. During the octave, benediction of the Blessed Sacrament may be given every day.

4. In some places a second procession similar to the first is held on the last day of the octave.

The Friday following the octave of Corpus Christi is devoted to the honoring of the Divine Heart of Jesus, and is called the Feast of the Sacred Heart. A more solemn observance of

this festival takes place on the third Sunday after Pentecost.

13. What other feasts occur during the Pentecost cycle?

1. The Nativity of St. John the Baptist, on the 24th of June.

2. SS. Peter and Paul's Day, on the 29th of June. These two are feasts of the first class, with octaves.

3. The feast of the Precious Blood of Jesus, on the first Sunday of July.

4. The Visitation of the Blessed Virgin, on the 2d of July.

5. The Assumption of the Blessed Virgin, or Lady Day in Harvest, on the 15th of August—a day of obligation with us, and a feast of the first class, with an octave.

6. The Nativity of the Blessed Virgin, on the 8th of September—a feast of the second class, with an octave.

7. The feast of the Holy Name of Mary, on the next Sunday, to commemorate the defeat of the Turks before Vienna in 1683.

8. The Exaltation of the Cross, on the 14th of September.

(Concerning this feast see Part I., page 74.)

9. The Solemnity of the Rosary, on the first Sunday in October, in thanksgiving for the victory over the Turks at Lepanto in the year 1571.

10. The feast of the Guardian Angels, on the 2d of October, or on the first Sunday in September.

11. All Saints' Day, on the 1st of November—with us a day of obligation, and a feast of the first class, with an octave.

12. The commemoration of All Souls, on the 2d of November.

14. What other feasts are observed in different parishes and dioceses?

1. The anniversary of the church dedication.

2. The patronal festival of the church.

3. The patronal festival of the diocese.

Some of the above-named feasts are of obligation, some are transferred to Sundays; others are suppressed festivals, according to diocesan and other rules.

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